TWO DISCOURSES

For the furtherance of

CHRISTIAN PIETY AND *DEVOTION.*

The former asserting the *Necessity* and *Reasonableness* of a *Positive Worship*, and particularly of the *Christian.*

The later considering the common *Hinderances* of *Devotion*, and the *Divine Worship*, with their Respective *Remedies.*

By the Author of the *Method of Private Devotion.*

LONDON,
Printed by *J. M.* for *John Martyn*, at the *Bell* in St. *Paul's Church-Yard*, 1671.

IMPRIMATUR,

Ex Ædib. *Lamb.* Dec. 5. 1670.

Tho. Tomkyns Reverendiſſimo in Chriſto Patri ac Domino Domino *Gilberto* divinâ Providentiâ Archiepiſc. *Cant.* à Sacris domeſticis.

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TO THE READER.

An Account of the Occaſion, Deſign, and Nature of the Work.

THE *true and ſole* occaſion *of the two following diſcourſes was the deſire of a Reverend and Exemplarily Pious perſon to me, upon the* third Edition *of the* Method of private Devotion, *that I would inſert ſomething thereinto, briefly and by the by, to caution many (otherwiſe devout) of*

frequenting Plays *and ſpending their time in ſuch* Vanities, *which too often prove not only* Impediments *to* Devotion, *but (as the generality of them are ordered) the bane of good minds. This when I had a little thought upon, I did not, at the firſt, ſee a place to my mind for ſuch inſertion. Then I conceived not the* ſtage *to be the* only *nor perhaps* moſt common Impediment *of Devotion. And farther, I judged, that ſhould I only have briefly touched the ſubject intimated, two Editions of that Book being then but lately bought off, thoſe which were by them furniſhed would ſcarcely buy Books of the third for the addition of a few lines; and poſſibly others but ſlightly remark ſo brief ſuggeſtions. Beſides, laſtly, I ſoon ſaw, that to* enumerate *and* remove *the* common hinderances *of devotion would take up more room and pains then was conſiſtent with ſuch an* inſertion.

I resolved therefore on a distinct treatise. And remembring that I had met with some pieces, by men of highly pretended reason and learning, which allowing a natural Religion *comprised in a* few principles *that* run through all *Religions, boldly assert all the* doctrines *and* offices particular *to each, to be only of* humane *and* Politick *institution* (*and consequently no* Christian Positive Worship *of divine Authority, nor any point, by Christianity a Duty, which is not and was not such by the law of nature*). *And withal reflecting on the usual discourses of the* Hectorly Rationalists *of our Age, who greedily lick up, and as rashly vent those others spittle, I thought this plausible suggestion of the* sufficiency *of a general fairness or* imaginary virtue *to be the most malignant and pestilent prepossession against all Devotion, and Divine Worship* (*as being a plain*

ſubverſion of its ſeveral offices) and therefore reſolved firſt and by it ſelf to accoſt it, as requiring more of diſcourſe, and then thoſe other more vulgar Impediments, each in their Order. Thus came one intended tract to be broke into two pieces.

Now as to what I have done in my attempts on both, my Reader *is to be* advertiſed, *that he expect not* (firſt) higher notions *or* ſtyle, *than ſuch which it is fit to addreſs to popular or middle capacities. The Philoſopher has told us,* Ἀνάγκη διὰ τῶν κοινῶν ποιεῖσθαι τὰς πίστεις: *And I handle theſe ſubjects for the benefit of men of moderate attainments: (Men of truly high learning are above being impoſed upon by ſuch opinions as I engage). Nor (ſecondly)* ſtricter demonſtrations, *than is poſſible to be given of ſuch ſubjects.*

The ſubſtance *of* Chriſtian Religion

gion *is made up of articles* Hiſtorical, Doctrinal, *or* Moral: *and the* Evidences *of each* different *according to the nature of each. Of the* Hiſtorical *points (as the Birth, Life, Crucifixion, and Reſurrection of our Saviour,* &c.) *we have not, nor pretend to have greater* Evidences *than* Tradition *or* Teſtimony *both* Divine *and* humane: *and that not only conſigned in writing, but atteſted by many viſible events and Monuments.*

Of the doctrinal *Articles (ſuch as the Creation, the life everlaſting, and different eſtates therein) we have firſt the ſame evidences as in the former caſe, and we have beſides, for ſome of them the* demonſtrative, *or moſt* highly probable *Ratiocinations of our own minds: and* others *of them, which are not thus demonſtrable, are evident* conſequents *of thoſe that are. Thus, From the courſe of nature and*

generation, *we are enforced to conclude a* first cause *or a Creator of all. From the first and experienced actings and* properties *of our Souls, we cannot but conclude their* immateriality, *and thence their incorruptibility or* immortality. *From the* Creation, *nature and* constitution *of things follows the infinite* goodness *of the* Creator, *his* justice *and* providence. *And from* Providence, Justice, *and the* immortality *of humane* Souls *(considering the different lives and manners of men, and how here they carry all away) is consequent a* difference *of* estates *in that future immortal life, that is an* Heaven *and* Hell. *I might run the Chain to a far greater length. But, lastly, as to the* moral *points of Christianity: We have for them, first, the* common evidence *of both the former,* Tradition *and* Testimony *that they were instituted by God.*

God. We have beſides an intrinſical evidence *for them, founded in the nature of the Duties and their congruency to the principles of our own reaſon, whence ariſeth that* approbation *which natural* Conſcience *cannot but give unto them. (We are not able but to commend and approve Temperance, Chaſtity, Meekneſs, Mercifullneſs, Juſtice, and Piety, though poſſibly, by reaſon of carnal cuſtom or intereſt; we have no great ſtomach to practiſe them.) And hence if we do not conclude, that the laws, which enact theſe, are the laws of our Creatour (as methinks we ſhould) yet we muſt acknowledge them* fit *to be enacted by him and* worthy of him: *and then this, together with the* teſtimony *which they otherwiſe receive, will enforce their reception. Now as to thoſe Chriſtian Duties which are of a* poſitive *nature, their ſingular* conducive-

neſs

neſs *to* virtue *will ſpeak them moſt* meet *and* proper *for obſervation, ſo that if the Holy Creator would enact any outward worſhip, it is fit theſe ſhould be it, as ſo highly tending to the natural and eternal part of morality: and then the* teſtimony *of* Scripture *and* inviolable tradition *of the* Church *(that is almoſt the World) ſuperadded thereto, will make up a Plea, beyond all rational contradiction for our embracing alſo this part of Chriſtianity. By all which it may ſoon be perceived what* Neceſſity *of the Divine* poſitive worſhip *I aſſert in the parts of the former following diſcourſe.*

In the firſt Chapter, having ſuppoſed the being *of* God *and* providence, *and the* juſtice *of both (which are granted even by the worſt, who acknowledge any Religion) I aſſert a* ſufficient Revelation *of the* Divine Will (*and*

(*and therefore a* determining *of the* offices *of* Divine Worſhip) *to be if not a* neceſſary, *yet moſt highly probable* conſequent *from thence.*

In the ſecond, admitting that ſo highly applauded principle (and if rightly ſtated, truly worthy, Heroical, and Evangelical) that Virtue is the great and to God moſt acceptable, worſhip, I aſſert the poſitive offices of Chriſtian Worſhip to be neceſſary *as moſt natural proper* means *for the implanting growth and ſecurity of Virtue.*

In the third, ſuppoſing none, who admit the truth of Scripture or of Chriſtian Religion, can deny or doubt the particular offices of Chriſtian Worſhip to be of Divine Inſtitution, from the irrefragable evidence *of* Chriſtian Religion, *and ſo of the ſubſtance of* Scripture, *I aſſert the aforeſaid offices of Chriſtian Worſhip* neceſſary *as being*

being prescribed or matter of particular precepts.

And being I apprehended very reasonable evidence was given for making good all these assertions, I added that these offices were Reasonable *as well as* Necessary.

In the second discourse, though my design may seem to engage me more with the affections *and* Will *than* Understanding, *yet being I judged the best mean for swaying them to be dealing effectually with Reason and Judgment, I have therefore endeavoured, that the particular processes in each case might carry such weight of reason in them, as might approve them to any considerative and intelligent mind, and so in a manner enforce their practice, or at least leave the neglect our unexcusable. They consist therefore of particulars all (or most) of them (supposing us Christians) in our own* power,

and

and beſides natural *and* proper *to the caſes for which they are preſcribed as remedies, and laſtly* enforced *by the* common *and moſt demonſtrable* principles *of* Religion. *I do acknowledge I often herein proceed upon particular foundations which Holy Scripture Adminiſters, proper to the reſpective deſign I proſecute. But I take that to be little leſs legitimate proceeding, when it is argued from propoſitions before evinced (as the truth of Revelation and Scripture is ſuppoſed to be by the former diſcourſe) than if it were argued from principles ſelf evident.*

This is all the recommendation *of or* Apology *for my following work which I had or thought neceſſary to make. I have therefore now only to* beſeech *of* God, *that it may be as ſucceſsful as I wiſh't it, and of the* Reader

Reader *that it may be as honeſtly and innocently entertained as I meant it; and I doubt not much of the happy event of either, where it ſhall be read with an honeſt deſign of practice, more than Cenſure.*

A PRACTICAL DISCOURSE,

Of the more common

IMPEDIMENTS

OF

DEVOTION

AND THE

CHRISTIAN WORSHIP:

With their respective

REMEDIES.

Ἂν τι πρόξῃς καλὸν μετὰ πόνου, ὁ μὲν πόνος οἴχεται. τὸ δὲ καλὸν μένει· ἂν δέ τι ποιήσῃς αἰσχρὸν μετὰ ἡδονῆς, τὸ μὲν ἡδὺ οἴχεται, τὸ δὲ αἰσχρὸν μένει. *Musonius* Philosoph. apud *A. Gellium.*

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Printed by *J. M.* for *John Martyn* at the *Bell* in St. *Paul's Church-Yard*, 1671.

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as

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A PRACTICAL DISCOURSE Of the more common IMPEDIMENTS OF DEVOTION And Divine Worſhip, with their REMEDIES.

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AS in other points of our *Chriſtian Duty*, ſo eſpe- Sect. 1.

B cially

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Chap. 1. cially in *Devotion* and *Divine Worſhip*, that we meet with many *lets*, and *diverſions*; there is none but is apt to complain, though haply very few ſo circumſpect againſt them, as is behoveful, for their prevention or removal. The *diſcovery* in particular, what the *uſual Impediments* of Devotion are, and what their reſpective *Remedies*, is the *deſign* of this diſcourſe.

Sect. 2. The *miſchief* which accrues unto us by being *diverted* or *taken off* from the more conſtant and devout paying *Divine Worſhip*, is both various and of great weight. *Firſt*, we are hereby *debarred* or *deprived* of the vaſt and manifold *goods* which are the fruits and proper

per conſequences of ſuch ho- Chr.
ly Duties, ſuch as are, a tender Heart, a watchful and reſolved Conſcience, the preventions and aſſiſtances of Grace, Joy and Peace through Hope: beſides thoſe which are more common bleſſings, preſervation, ſucceſs of our affairs, and the like: all which he, who thinks not an unvalueable loſs, is uncapable to value any thing, and utterly devoid of Chriſtian ſenſe. And, *ſecondly*, we are hereby *involved* in as great a *guilt* as the *negligence* of God and our greateſt concernments can carry in it: together, *thirdly*, with the diſmal *conſequents* of that *negligence*, diſorder of mind, decay of our ſpiritual eſtate, an heed-

leſs and ſenſeleſs ſpirit, fit for any, yea the moſt outragious temptations to fix upon, together with other evils, not eaſie to be reckoned up.

P. The conſideration of all which ſo great and *various miſchiefs*, as it ſhould awaken and excite us to a diligent *ſearch* and examination, what *hinderances* we commonly meet with, and to all conſcientious *care* and *diligence* to *lay aſide* every *weight*, to *remove* or *prevent* every impediment or diſturbance, ſo it may ſuggeſt to us whence all theſe come; and be in ſome degree helpful to us, not only to diſcover what in *particular* are *our* proper *lets* and impediments, but alſo more *generally* to take a ſurvey, what

what may be obſtructive in common to us and others. For could we at once ſee each Numerical let, which we and others have been infeſted with, it is certain we might ſay of every one, *an Enemy hath done this.* None but ſuch who deſign our ruin would wilfully hinder us in the greateſt means of our ſafety. Sect. 1.

In order then to the taking a *full* and *impartial view* of the *common* and more frequent *hinderances* of Devotion and Divine Worſhip, though to each particular man his own Conſcience is the beſt guide, and the ſearch and examination of that the ſureſt mean to find out his peculiar Plagues in this Caſe, Sect. 4.

ver to us who must search as neer as we can for all, it seems likely to be the most successful and comprehensive method, to enquire what each of our spiritual Enemies contributes to keep us off, or divert us from our duty in this behalf. And according to the *discovery* we can make of any particular evil, we shall forthwith endeavour to apply its *cure*, or proper *redress*.

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Chap. II.

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OF our *Spiritual Enemies* Sect. 1.
the first is the *Devil,*

Chap. 2. touching whom it is certainly true, that men ordinarily in the eſtimating the Original of their own ſins, are apt to give the Devil more than his due, and as if they would pay him in his own Coin, turn *falſe accuſers* even of him. Though therefore we muſt beware of this Injuſtice, yet is it moſt juſtly reſolved, that there are ſome hindrances of Devotion, of which the Devil is the Authour. As an Argument of which it is obſervable, that the Prophet repreſenting

Zach. 3.1. *Joſhua* the high Prieſt *ſtanding before the Angel of the Lord*, or addreſſing himſelf to God, brings in *Satan* alſo *ſtanding at his right hand.* And the ſame enmity that brought him thither to *reſiſt* him,

him, was not undoubtedly wanting, what it could to *hinder* him. Now of these impediments of Devotion, which we may with justice impute unto the Devil; there are two sorts, the one *precedent*, by which he hinders us from it; the other *concomitant*, by which he hinders us in it. Chap. 2.

Of the first sort (as far forth as I can see) is, his *possessing* us with *incredulous* and *Atheistical Fansies* and Notions. Sect. 2.

Such as, first,

Of the *Vanity*, or *uncertainty* of *Religion*. He suggests to us that all Religion is but a crafty *design* upon credulous Mankind, for some secular and politick respect; or at least that it may be such,

Chap. 2. and that it is not evident it is not such. And then why is all this waſt of good time and pains? Why this retrenching our ſelves of freedom and pleaſures? And on the contrary macerating our ſelves with devotional and mortifying endeavours, and continual watchfulneſs and ſollicitude of mind? Why ſhould I abuſe my ſelf into vexation, and exchange real delicious enjoyments for the Dreams of a future and imaginary bliſs? Theſe things though we hear often from ſome of degenerate *mankind*, yet came they originally from the great *father of lies*, and he it is who both often ſuggeſts them to our remembrance, and imploys many agents

agents to disseminate and vent them in the world, under the most taking methods. Chap. 2.

Of this poyson, the most proper and effectual Antidote or *remedy* will be a solid and *rational satisfaction* and *conviction* of our own minds touching the great Foundations of Religion, particularly. Of the *being of a God*, the *reality* of what we call *good and evil*, virtue and vice, the *immortality* of the *soul* and *different estates* in that immortal life. Sect. 3.

I confess my self not at all of their minds who think it needless or nugatory by *natural reason* to *demonstrate* such common *principles* of all *Religion*. I love dearly to find my reason baffled into

Faith,

Chap. 2. Faith, and enforced to conclude either Religion real, or contradictious propoſitions together true. This takes from none the advantage of a freer or (as ſome may pleaſe to ſtyle it) a nobler Faith; (Any may believe on other inducements who can or will:) but ſecures ſuch whoſe natures are more averſe from credulity, in a firm perſwaſion of the truth of Chriſtianity: which perſwaſion thus founded may ſtand unſhaken in a thouſand ſhocks as well of temptation as oppoſition, when the credulous Faith may either totter, or undermined ſink.

Poſſibly, what I direct to, may by ſome be thought *unpracticable* by the common ſort,

sort, who are presumed unable to conclude these fundamentals upon principles of meer natural reason, a thing which they so little understand. But to that I say: there are very few or none, to whom this temptation is incident (and consequently whom I direct thus to oppose it) who have not *natural Logick* enough from such premises as I would have them propound, to conclude what I would have them rationally satisfied of. Though I could not *artificially* make *Syllogisms*, yet in a *serious* and considerative state of mind I could in a silent Evening walk forth, and view the Earth, adorned with Herbs, and Flowers, and Trees, and Fruits; Chap. 2.

Chap. 2. Fruits; furrowed with Channels wherein run Rivers, and Brooks, and Springs, to water its beſt and moſt needy parts; inhabited by variety of living Creatures, for all which, its fruitful Womb brings forth proper nouriſhment: I could after behold, in the vaſt empty over mine head, a multitude of moving glories, diſtinguiſhing moſt exactly times and ſeaſons, and, by their influence on Earth, cauſing Spring, and Summer, Autumn and Winter: I could contemplate all theſe, as one while bright and open-faced, ſo at other times veild by Clouds, the ſweat of that maſs which they ſurround; which Clouds, when fully mature, I could con-

conceive certainly directed by ſo uncertain a Convoy as the Winds, to diſcharge themſelves, ſometimes of an happy and impregnating burden, on the thirſtier and more parched places of the Globe from whence they aſcended; where they fall as a welcome bleſſing, ſometimes as a dreadful and vindictive load on more guilty coaſts and perſons, whom yet not ſeldom they only threaten, and diverted, ſpend themſelves on Rocks, Seas, or Deſerts, to the warning and joy of their trembling Spectatours. All this and much more while mine Eye and mind run over, it would be hard for me not to think with my ſelf, of all this vaſt and wondrous Chap. 2.

Chap. 2. wondrous Fabrick, and of me who contemplate and in a great measure enjoy it; there must certainly be some *other end*, than that I and a Company like my self should come into this so glorious Theatre, to *eat*, and *drink*, and *sleep*, and play some other odd pranks, for *three-score years* and *ten*, and then go out in darkness and uncertainty, leaving our room to such succeeding trifles as our selves. Some other end sure there must be of us than that this noble, intelligent, reasoning part of us, which we call a *soul*, should after experiment and judgment of some sensations, upon which it hath built so great variety of Sciences and conjectures,

only

only ſet in nothing, and our Chap. 2.
ſo curiouſly wrought, and
Organized Bodies, meerly
become meat for the Worms
which they breed, and (thoſe
Worms preſently dying in
duſt) the Aſhes of all be but
the ſport of the next Wind,
before which they happen to
be driven. Some other *end*
of *Heaven*, and *Heavenly bo-*
dies, of *Earth* and *Sea*, and
all their *motions* and *influen-*
ces, than to be only ſpecta-
tours or contributaries to
ſuch pitiful events as theſe:
And yet no other end is there,
except there be a *God*, and
Virtue, and *Immortality*.

Again; That glorious *Man*,
by a blind lucky hit of *ram-*
bling duſts ſhould come to be,
and by the ſame all this
goodly

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Chap. 2. goodly proviſion for his accommodation, when I who am an *intelligent being*, and all the *wiſeſt* ſtudied perſons of the greateſt inſight into Nature, and the differences of Bodies, are *not able* by all contrived, or (as far as I can yet ſee) contriveable mixtures of matter, to *produce* one blade of *graſs*, will not, cannot enter into my head. And yet all this muſt be true, except there be a God. Though haply every one is not able thus to expreſs or ſet down his reaſoning, yet few or none, I ſay, apt to be infeſted with this ſuggeſtion who are not able to think the ſubſtance of this, and much more to the ſame purpoſe, and after all to return home

home again, with all their Atheiſtical ratiocinations baffled and non-pluſt, themſelves wrapt into admiration of the incomprehenſible Creatour of all, and his almoſt alike incomprehenſible works: which temper if it be attain'd for this time, the temptation is daſht, and devotion is likely to proceed. Chap. 2.

If this remedy ſeem above the reach of any who is infeſted with the evil we deſign to cure, let him *conſider* his *own thoughts* of ſuch ſuggeſtions as theſe, when he is in his moſt *ſerious* and ſedate *temper*, and ſo a more competent judge of ſuch matters, than at other times. Is he not *then* as really *perſwaded* of the being of a God, and a World

Chap. 2. World to come, and his concernment touching ſuch things, as touching his own being? Doth he make any more doubt to repent and pray, and uſe all holy means to ſecure to himſelf a portion in that future immortal bliſs, than he doth at other times to eat and ſleep for the maintenance of this preſent life? Nay, is he not ready to account the preſent life, and all accidents and circumſtances of it, Dreams, ſcarce realities at all, in compariſon of that to come, and its weightier concernments? And doth he not, almoſt with amazement, wonder at thoſe men (if any ſuch he know) who, through their oppreſſions of Conſcience, and Gods juſt permiſ-

permiſſion and judgment, have arrived at that unnatural ſtate, that they perceive, and (as they pretend at leaſt) ſeem to put no difference at all between good and evil, Virtue and Villany? What have thoſe men done with their reaſon, thinks he, and common ſenſe? What helliſh black Arts have they found out and uſed to metamorphoſe reaſonable Souls into ſuch Monſters, Devils, nay into worſe than Devils? For Devils have ſome remorſe of evil, though fruitleſs and poſſibly only penal, whereas theſe men avow themſelves even beyond that. Beſides, are not theſe his moſt *conſtant* as well as his moſt ſerious *ſentiments?* Whereas the

Chap. 2. the contrary ramble into his mind as *ſtrangers*, upon ſome ſtrange occurrence or diſaſtrous temper of mind, the other *dwell* there as *Natives*, and ſway, not only *his Soul*, but as is profeſſed at leaſt, in a manner *Mankind*. In ſum then: If in our beſt hours and temper, we are ſo deeply convinc't in our own breſts of the reality of Religion, that we are amazed any ſhould be void of the ſenſe of it, which we both have, and cannot but judge natural to all men (as hath by experience of all ages been found, and therefore ſtands, as ever, a concluded Maxim) If this, I ſay, we cannot but find, by conſulting our own mind, and reflecting upon its better and more

more conſtant ſtate, ſhall we ſuffer our ſelves to be led away or debauch't with that ſuggeſtion, which, we ſhall inſtantly wonder that either our ſelves or any of mankind could make a ſhift to be ſo contradictious to themſelves and nature, as to admit? Shall we not rout and conjure away the fiend, upon its firſt appearance, and ſo much more vehemently purſue our courſe of Piety and Devotion, by how much more *monſtrous* the *diverſion* of it was which Satan attempted upon us. We have then thus a *double remedy*, and both rational, both effectual, if applied home to this firſt evil. Chap. 2.

To this poſſeſſion of the *nullity* of Religion, a kin is that Sect. 4.

Chap. 2. that of the *needleſsneſs of ſo much* Religion. Suppoſing Religion a reality, yet general *virtue* (that is to be fair and honeſt men) is as much as God requires of mankind, or men need concern themſelves to perform; and as to the Scriptures requiring more, thoſe Books may either not be what they pretend, the word of God, but only the Advices of ſome good old men, and ſo will not enforce the neceſſity of ſo laborious a Religion; Or if all Scripture ſhould be true, yet we ſee ſeveral Doctors, of ſeveral profeſſions, in all ages differently interpreting it. Many of the ſtricter paſſages, which ſeem *precepts* may be only *counſels*,

ſels, and belonging to ſome in an higher degree, which if we follow we may be eminenter Chriſtians, but if we do not, provided we keep to ſome eaſier obſervations, we are Chriſtians ſtill; and in a ſecure condition. Nay, in this *reformed Age*, do not they, who pretend to the *pureſt reformation* of *doctrine*, teach, we are *juſtified* by *Faith alone*, without works, and good works are only *neceſſary* as tokens of *gratitude*, and not as having any influence, no not as a *condition* to our juſtification before God. And thus long, if we may have Heaven and ſo much of the pleaſures and licentious converſe of this World too, why ſhould we abridge our

Chap. 2.

Chap. 2. ſelves of either? All this is certainly a diabolical Stratagem, the old trick again practiſed, and a fine plauſible giving God the Lye, as at firſt to our Mother *Eve*, *Yea hath God ſaid ye ſhall not eat of every Tree of the Garden?* Is any pleaſant liberty or latitude of life forbidden you? *Ye ſhall not ſurely dye: For God doth know that in the day ye eat thereof, your eyes ſhall be opened and ye ſhall be as gods, knowing good and evil.* That is, in words more appoſite to our age and purpoſe, affecting and practiſing the more unconcerned and airy Religion, you ſhall be *Chriſtians* of a *freer* and *more generous* ſtrain than the narrow-ſould Orthodox or Devotes.

Now

Now for the *preventing* or *diſpoſſeſſing* this wicked conceit, it will be neceſſary, Chap. 2. Sect. 5.

Firſt, That I do what I can for the *rational ſatisfying* my ſelf of the *truth of Scripture*, and the indiſpenſable *neceſſity* which lies on us, who have Scripture, to *conform* our lives to the *commands* and rules thereof. Somewhat hath been ſpoken to this purpoſe in the *diſcourſe* before, of which the *ſum* is, that ſuppoſing the providence and juſtice of God, it is neceſſary that he have revealed his will to Mankind, and eſpecially for their direction by what acts, and how he will be worſhiped; that the holy Scripture pretends to have given us direction in this caſe, and

Chap. 2. that it is moſt reaſonable to admit what it to this purpoſe

2. preſcribes. For we find it in poſſeſſion of an infallible authority, in matters of Religion: We find it ever hath been ſo, ſince known to be extant: This Authority it hath gained, not only by the ſublinity of its matter and ſtyle, from its harmony, and particularly the concord of events, with the predictions of them, but eſpecially from its Authours, who were known in their generations for inſpired men, moſt of them by the miracles done by them, who themſelves ſaw what they related or received in command from God what they preſcribed. This the Chriſtian Church, in thoſe daies,

daies, who ſaw the miracles, and had opportunity to ſearch into the truth of every circumſtance receiving, and delivering down to us, and in many (eſpecially more primitives) ages ſealing the truth of what they ſaw, and delivered with their own bloud, nothing of what Scripture in ſuch Caſes propounds to us, ought in reaſon and equity any more to be doubted by us, than if we our ſelves had ſeen theſe very miracles done, or heard theſe commands promulg'd from Heaven. And as to all objections, which diabolical Agents have brought in againſt Divine Oracles, we find the Devil hath thereby only deſtroyed his own Chap. 2.

Chap. 2. work, they ly ſtrong againſt the old Heatheniſh Oracles and the way of their delivery, againſt *Mahumetan* and ſuch like impoſtures; but holy Scripture either they cannot aſſail at all, or if they do, their aſſault only beſpeaks, firſt, its Authours malice, and then impotence. Further as to the indiſpenſableneſs of *obedience to Scripture*, can I think that my Creatour, in whoſe hands I am, as Clay in the hands of a Potter, hath made a Law, and ſignified, nay and *juſtified* it too to the World from Heaven, by Miracles, and that I poor trifle may ſafely chooſe whether I will take notice of it or no, and when I have notice of it, (poſſibly

bly whether I will or no) may ſecurely pick and chooſe out of it, obey it only in what I pleaſe, or perhaps at pleaſure diſobey and neglect the whole? Theſe are extravagancies which will find no Harbour or reception in my ſerious thoughts. Chap. 2.

If this remedy ſeem needleſs becauſe the poiſon hath not yet ſo prevail'd as that the Antidote needs to be taken in ſo deep, then *ſecondly*, Let me from holy Scripture *ſatisfy* my ſelf of the undoubted *neceſſity* of *good works*, in order to my acceptance before God and future bliſs, and that that *Faith* which *juſtifies*, is not ſuch a truſt which regards not, but 2.

Chap. 2. *includes* the *endeavour* of impartial *obedience* as a *formal* and *eſſential part* of it, that is, that if this endeavour be not in; the Faith which I have is no longer a juſtifying Faith. And particularly, under obedience let me conſider how undiſpenſably *due* unto *God* is a *daily homage* from me; which is directly contrary to what the Devil by this ſuggeſtion would poſſeſs me of. And for the enforceing theſe truths upon me, it is very probable I am not, or need not be deſtitute of means proper and particular enough, if I will be at pains to uſe them.

See Method of Pr. Devot. Part. II. Ch. 1, & 2.

3. It may be proper, *thirdly*, for any whom this ſuggeſtion attempts, to conſider how far

far the *preſent age* comes *ſhort*, either of the *Primitive* or *middle Chriſtian Ages*, in the matter of Devotion. How much time and pains have ancient Chriſtians ſpent in Prayer, and ſelf-denial, and mortification in compariſon of what we do? And ſhould Devotion but ſo decreaſe proportionably in a future Age or to, as it hath done of late, into what a nothing would it dwindle? Nay let us but at preſent look over Sea, and be *taught* our intereſt even from *our enemy*. What *watchings*, what *faſtings*, what *prayers*, what mortifying *diſcipline* in the Roman Church? (Many walking Skeletons almoſt inſtead of men amongſt them.) Chap. 2.

Chap. 2. Certainly diligence is not Popery too: and as our Saviour forbids not the Phariſees Righteouſneſs when he condemns their oſtentation and ſuperſtitious will-worſhip, ſo neither if the Roman-Catholicks are more ſevere to their fleſh than needs, can we ſeriouſly view their conſcientious obſervance and conſtancy in their Devotion; but it will truly upbraid the laxneſs and negligence of moſt of our people. Let us bluſh therefore that having a purer Faith and Order of Worſhip than they, we ſhould be ſo far the worſe obſervers of it.

Laſtly, It may not be improper to oppoſe alſo to this ſuggeſtion our *thoughts* when we

we are in our *graveſt*, moſt impartial, and clear *ſtate of mind.* And do we at ſuch times imagine our ſelves guilty of *over-doing* our Duty in point of Devotion? When we have conſidered how many years we have ſpent without any ſerious Devotions or thoughts of God, how many and grievous interruptions our preſent courſe ſuffers, how difficult it is by all to keep our ſelves but in tolerable temper? Do we think we have taken upon our ſelves too hard taſks of Prayer, and penitence, and ſuch performances? Alas! we think the contrary. And are we not then wont to *accuſe* our ſelves of vile Unchriſtian *ſloth*, worldlyneſs, vanity, Chap. 2.

Chap. 2. vanity, and manifold vitiouſneſſes of mind, which betray us to horrid neglects of this part of our Duty? Have we not many times profeſt ſo much to God, and that with ſo paſſionate ſence of the truth of our profeſſions, that we have conceived no ſmall indignation againſt our ſelves for this our confeſſed negligence? Can we therefore now allow more credit to a ſlight ſuggeſtion of the Father of Lies, touching the needleſsneſs of what we have not only found moſt beneficial, but have been perſwaded to in our moſt ſerious thoughts, than we do to thoſe Divine Evidences which wrought in us thoſe perſwaſions, to our cleareſt judgments

ments of them, nay to our own experience and former ſenſe? And will we be ſo greedy to believe the Devil, and to be deceiv'd into what at another time we will call ſin and deſtruction; as for the fondneſs of that deceit, to give the ly to God, our own Conſcience, and experience? and all this, that we may only reſcind our own confeſſions and vows, and practice that negligence which we have abhorr'd, and ſhall again abhorr our ſelves for? Let a man but weigh theſe things ſeriouſly, and it is to be hoped, that ſuch conſiderations will ſet him beyond the hurt of this ſecond diabolical ſtratagem againſt Devotion. Chap. 2.

Beſides

Chap. 2. Sect. 6. Beſides theſe mentioned impediments by which the Devil endeavours to *keep us from* the worſhip of God and due Devotion, there are other leſſer *diverſions* which he gives us *in* it, to take us off it, when engaged therein.

And of this nature are thoſe various and almoſt numberleſs *extravagant thoughts* which he caſts at ſuch times into our minds. That all the rambles of thoughts in Divine Worſhip, are not to be laid at the Devils door; but many of them more juſtly *chargeable* on the *levity* and unſetledneſs of our own *minds*, is moſt certain: yet is it not to be doubted but that as the Devil is able to *inject new* thoughts into our minds, and

and many times *alter* former; Chap. 2.
ſo he is not wanting on this occaſion to ſtrain his Chain to the laſt link, and to diſtract to the utmoſt of his permiſſion. Notwithſtanding, it will be more profitable for us to enquire, how we may *remedy* in general this evil of extravagant or ſinful thoughts, amidſt our Devotions, than *curiouſly examine* whence they came.

And generally, it is certain, Sect 7.
that the beſt way to deliver our ſelves from this evil, is as far as may be to *prevent* it, by taking care we come always *prepared*, and with as *compoſed* and *ſetled minds* as we can, to worſhip God. He needs not a Devil to divert his Soul in holy Duties, who

Chap. 2. who comes freſh to them from worldly imployments, thoughts, or diſcourſes. When a Lady hath been two or three hours a dreſſing, before ſhe ſee her *Cloſet*, or come to the *Congregation*, 'tis no wonder if in her Prayers ſhe be often ſollicitous, leaſt ſhe diſcompoſe her face or attire. The ſame is to be ſaid of others, who much buſie themſelves in any like unneceſſary (and for ſuch time improper) imployment. Let this then be their *care*, who would ſecure their minds againſt diabolical *injections*, that before their applying themſelves to divine worſhip, they call home their thoughts, and *compoſe* as they can their Spirits, that ſo their Souls being attent

attent to what they are about, may be more uncapable for the Enemy to faſten his deſigns upon. Chap. 2.

Amongſt the particular evil thoughts, infeſting us in divine worſhip, which we may more properly reckon caſt into us by the Devil, is eſpecially to be noted, that *pride* and conceitedneſs of our own performances which too often tickles us in the diſcharge of holy Duties, and, as *dead flies* do *pretious Ointments*, taints the otherwiſe ſweet ſavour of our Devotions. An evil to which we are then moſt ſubject, when we have otherwiſe done beſt and ſhould moſt pleaſe Heaven: of which therefore we ought to be both jealous and careful.

ful. And for the remedy of it,

First, Let us *return* a little back to our own *Confessions*, and in them view the guilt and unworthiness by them charged on our selves. We shall there, or in the Register of our own Consciences, find sins vastly *numerous*, and of very *heinous* natures, which have run through every part of our life, and vitiated every of our faculties. We shall find, that, were all our sins of ignorance, infirmity, surreption, or surprisal, struck off the score, and we only to account for *presumptuous* and more deliberate *commissions*, and *omissions*, our guilt for these solely is so great, that, considering all the advanta-

ges

ges of Virtue, which we have had, we cannot but admire that divine vengeance hath not made us examples. And beſides acts of ſin, what a number of dreadful evils now habitually rooted in us and very far from being mortified? Now is it poſſible perſons thus vitious can be conceited of their virtues? If after this any titillations of ſelf-conceit remain. Chap. 2.

Secondly, let us weigh how *unproportionable* the excellency of our *better acts* is to the heinouſneſs of our *bad ones*. Of our good deeds, as already ſaid, there is none pure, none but what is miſerably imperfect. And of like nature are all our habitual excellencies and virtues, in a poor

Chap. 2. poor mean degree, and rather inclinations or diſpoſitions to virtue, than habits of it. But on the contrary, our ſins moſt of them are ſo purely ſuch, that they ſcarce or not at all admit excuſe, and we our ſelves are or have been ſenſible of it. And as in *nature* ſo in *number* our *vitious* acts *exceed* our *good* ones. To one tear dropt for any ſin, we may reckon twenty ſins committed. And can a perſon cloth'd with ſuch a body of guilt, be proud of a rag or two of his own righteouſneſs. A rag I ſay, for let that, *thirdly*, be conſidered,

That even our beſt acts are miſerably tainted, and theſe eſpecially which we are now apt

apt to be conceited of by Chap. 2.
theſe very conceits become
defiled. The better we think
of them the worſe they are,
and our opinion of them de-
tracts from their real worth.
Shall we then ſo guilty
wretches, whoſe virtues are
ſo mean and few, harbour
thoſe conceits which will fur-
ther ſoil thoſe our very Vir-
tues? Theſe things duely
weighed, it is to be hoped
may repreſs this tumour, and
ſo the way is clear to *remove*
all thoſe *impediments* of Di-
vine Worſhip which may be
thought to proceed properly
from the *Devil*.

Chap.

Chap. III.

§ 1. *Impediments of Divine Worſhip from the World* (1.) *Cares and Buſineſs.* § 2. *Remedies herein.* § 3. (2.) *Pleaſures in general.* § 4. *A general Remedy.* § 5. *Pleaſures particular. Firſt, City Pleaſure.* (1.) *Company.* § 6. *Remedies.* § 7. *A neceſſary caution in ſociety touching evil communication.* § 8. (2.) *The Entertainment of the ſtage.* § 9. *The caſe of going to Plays determined.* § 10. *Adviſe for remedy.* § 11. *Of more private Maſques and Balls.* § 12. *Secondly, Country Pleaſures. Hunting.* § 13. *Advice for Remedy.* § 14. *Hawking, Horſe-*

Horſe-racing, &c. when immoderate. § 15. *Gaming too much though at home.* § 16. *Remedies.* § 17. *Intellectual pleaſures, when Impediments temperated.* § 18. *Worldly Vanities Impediments.* § 19. *Vanity in Apparel ſtated.* § 20. *Remedies by way of diſſwaſion.*

WE are next to conſider thoſe which proceed from the *World.* And thoſe are, either *Cares* and *Buſineſs*, or *Pleaſures*, or *Vanities.* Chap. 3. Sect. 1.

Firſt, many men incumber their *heads* with ſo many *cares* and their *hands* with ſo many *buſineſſes* that they either have no *time* for the daily worſhip of God, or when they are at it

Chap. 3. it are not able to *attend* it with preſent and *heedful* minds. Briefly, it is evident that ſuch incumbrances are doubly prejudicial to Devotion: *Firſt*, in that they keep men from it by *engroſſing* their *time* to them, and then in that they *indiſpoſe* men for it. Yet is the evil common, and no ſo univerſal plea in excuſe of neglecting devotion, as that men have not leiſure for it.

Sect. 2. Now for *Remedy* hereof, *firſt*, it would ſurely redreſs this evil, if men would *ſet bounds* to their own *deſires*, and ſitting down quietly at length, think they have enough, when truly they have ſo. The *immoderate thirſt of Wealth creates above half*

It is generally, in all caſes, a truth, that *Nature* is content with much leſs, than *opinion* and *life*, and the happineſs of it *conſiſts not in the abundance* of the things men poſſeſs, but in their *ſufficing* themſelves therein. We ſee men of eſtates in a manner boundleſs, as unhappy daily, as men of meaner condition; ſome of them wanting hearts to uſe a *little* of their *much*, and others runing out of their *all*, which was ſo ample, that we wonder their luxury could find way to conſume it. And it is moſt certain, he who wants two or three thouſand a year, more than I do, to live, by the acceſſion of ſo much more than I have,

Chap. 3. is ſtill no richer than I, I having what I want, and he no more. The moſt infallible way then to be rich, is to acquieſce in moderate proviſions, and when thoſe are attained, to ſet a period at once to our deſires and deſigns of getting. In ſum therefore; but cut off thoſe buſineſſes which thy own unſatiable mind puts thee upon, and thou wilt have leiſure, as well as other men.

Conſider, *ſecondly*, whether this excuſe of *want of leiſure* be not (notwithſtanding all buſineſs) rather a *pretence*, than reality. It is a thouſand to one, but upon mature and impartial conſideration it will be ſo found to be. For (as otherwiſe elſewhere

where ſpoken) what man is there of ſo full imployment for every hour, who upon due examination of himſelf, when night and his ſleeping time is now come, may not write down between that and the time he awoke; ſome *hour* or *hours* either *loſt* or pitifully *trifled* away. If haply this doth not come to paſs one day, yet doth it not another? And ſuppoſe this account be truly kept but one week, the ſum of loſt hours will amount to no contemptible number: Now if by this means we may diſcover a conſiderable portion of time daily or commonly devoured, by trifles, impertinencies) buſineſſes either needleſsly ſought, or treated, Chap. 3.

Chap. 3. or fooliſhly lenghtened) muſt we not acknowledge our want of leiſure for divine worſhip a fault of our own, and ſo not capable to excuſe that other fault of negligence, which it occaſioneth? And when we conſider duly the original fault of miſ-pending good hours, can we think it venial? Will good Conſcience acquit in this caſe thus (as it ought) ſtated? I can find *time* amply enough to *eat*, to *drink*, to *ſleep*, and further for *exerciſe* ſufficient to maintain health, alacrity, ſprightneſs of mind; and beſides all theſe, I can find time for *idle Viſits*, and many an impertinency, but for one *half* of my *Chriſtian Duty*, that is, for my *duty to God*, mainly

mainly I can find *no leiſure*, Chap. 3.
or which is the ſame I *want* it: that is, *I have time for any thing but to be a good Chriſtian.* Will I ſay this caſe paſs with the approbation of a good Conſcience? Or rather, is not this the honeſt *Verdict*; which ſuch a *Conſcience* will bring in? Whereas thou haſt time competent for thy ordinary employments, and divine offices; thou well enough huſbandſt the time thou haſt for the former, and as to that time due to the latter, when thou haſt miſpent it, and I good Conſcience accuſe the of this irreparable prodigality, to ſtop my mouth and excuſe thy ſelf, thou pleadeſt multiplicity of buſineſs. So that in

Chap. 3. ſum, this plea of want of leiſure, is only a wicked deviſe to choak Conſcience; that is, to cheat our ſelves, and no legitimate defence for our neglect of divine worſhip.

But ſuppoſe in this caſe Conſcience ſhould excuſe (which yet is evident, if found, ſhe will not) yet the time now apace drawing on, when *every work* ſhall be *brought into judgment*, and the *Books* ſhall be *opened* (ſuppoſe the *Books*, as they can be no leſs, *Gods Omniſcience*, and my *own Conſcience*, both, as to what concerns me, made manifeſt, and as it were legible) if my Conſcience ſhould have been by my deſigned *oppoſition* or ſophiſtication of it,

it, *deluded* to acquit me in this behalf; will the divine All-seeing Eye be thus imposed upon, as at that day to say the same with my abused Conscience? Is infallibility as easily seduced, as this trifle which I call my self? The honest consideration of this cannot sure be without its efficacy. Chap. 3.

Lastly, Suppose (which is difficultly supposable) that all a mans good hours, or *active time* should be engrossed to a multitude and crowd of business; yet even in this case can he possibly *satisfy* his own judgment, or be reconcil'd with himself for the *neglecting* among all things *only God*; that is, accounting or treating as unnecessary

Chap. 3. the only or great neceſſary thing? In ſhort, either have we placed happineſs in this World, or in that unſeen one to come. If it be in that, *where our treaſure is, there our heart will be alſo*, or at leaſt *muſt be often.* But if it ſo come to paſs that touching *God* and the *World above*, our *hearts* can find no time to buſy themſelves; when we pleaſe to be honeſt to our ſelves, and no longer bribe our own judgments, we may and muſt throw up all our pretences and hopes to a future and *inviſible treaſure*; for had we any ſuch, it would have more room in our ſerious conſiderations and purſuit. So that, in fine, the matter is evidently reduced hither;

hither; that either our more *leiſurely time* (which commonly we idly ſpend) if any ſuch we have, muſt be imployed upon *ſacred Duties*; or if we have none ſuch, then that ſo much time as may *ſuffice* for theſe, be *cut off* from our immoderate (and more than needful) imployments, and dedicated to thoſe Duties. Otherwiſe we can no longer with any face pretend to be Candidates for Heaven, or of the number of them, who having here only *Tabernacles*, ſeek a *City which hath Foundations, whoſe maker and builder is God.* Chap. 3.

And this latter, of *retrenching* the extravagant and *needleſs* variety and

Chap. 3. multitude of *buſineſs*, will be the more reaſonable, if we conſider, that in ſuch eager purſuit after this World, we are not able to enjoy it, and while all our time is imployed to get, we have none left wherein to poſſeſs what we have gotten. It is certain, all the *goodneſs* there is in *riches* lies in their *uſefullneſs*; in as much as they are only *bonum in Ordine ad aliud*, a good by reaſon of their conduciveneſs to ſomewhat elſe: from whence it neceſſarily follows, that he who *looſeth* the *uſe* of his eſtate, looſeth all the *good* there is in it. So that for a man to be ever plodding, contriving, turmoiling further to enrich himſelf, when by Gods good pro-

providence he hath where- Chap. 3.
withal, comfortably, and competently to ſuſtain himſelf and his, is only to deprive himſelf of that good, which is in the power of his hand to enjoy, for that which will never be good to him; that is for more wealth, which when he hath, he will never have an heart or time to uſe, that is, he will never reap good of it. So that whether a man reſpect his *preſent* or *future* felicity, it is evident he *looſeth* the *one*, and very much *infringes* the *other*, by ſuch reſtleſs incumbrances and devotedneſs to this Worlds affairs.

To convince further how reaſonable the taking the former counſel of reducing our

Chap. 3. the only or great neceſſary thing? In ſhort, either have we placed happineſs in this World, or in that unſeen one to come. If it be in that, *where our treaſure is, there our heart will be alſo*, or at leaſt *muſt be often*. But if it ſo come to paſs that touching *God* and the *World above*, our *hearts* can find no time to buſy themſelves; when we pleaſe to be honeſt to our ſelves, and no longer bribe our own judgments, we may and muſt throw up all our pretences and hopes to a future and *inviſible treaſure*; for had we any ſuch, it would have more room in our ſerious conſiderations and purſuit. So that, in fine, the matter is evidently reduced hither;

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our

Chap. 3. our buſineſs to a conſiſtency or compoſſibility with the worſhip of God, is, it is well worth conſideration; that ſuch a *mercileſs purſuit* of this World, which excludes our Duty to God, is the ready way to *provoke* him to *blaſt* from Heaven all our deſigns and *labours*. This neglect will make our very *plowing ſin*, that which otherwiſe is our innocent calling, and the following it our Duty, is hereby rendred abominable and a provocation. He therefore that would work to proſper, ſhould not ſo work as not to pray; *Devotion* always in greater proportion *furthering* the *ſucceſs*, than *diverting* or hindering our *imployments*.

To

To conclude this point; it may be obſerved, that in all this diſcourſe againſt the encroachment of worldly affairs upon our time and devotions, nothing hath been ſaid to direct the redeeming of time, by *faſting* and *watching*, and ſuch ſelf-denying means: in as much as it was not judged proper to the Caſe. For neither is it reaſonable to think, that he who cannot impetrate of himſelf *abſtinence* from *needleſs* incumbrances for the ſake of divine Duties, for the ſame will *abſtain* from *eating* or *ſleeping*, or any ſuch which ſeem neceſſary acts of life; nor can he be thought a fit hearer of ſuch Doctrines, which lead a man to retrench himſelf Chap. 3.

Chap. 3. himſelf of what he lawfully may do (of which nature is eating and ſleeping, &c.) who hath not yet learned to deny himſelf of what is confeſſedly ſinful; *viz.* immoderate purſuit of this World, and placing his whole time and therefore happineſs therein. This may therefore be ſufficient for remedying thoſe impediments of divine worſhip which come from wordly cares and buſineſs.

Sect. 3. Another original (though ſtill reſolving into the ſame general, the *World*) another original, I ſay of the neglect of divine worſhip *is pleaſure* (and the purſuit thereof) ſo eagerly followed by many, that (as before ſaid of wealth the grand occaſion of buſi-

neſs)

neſs) they either have not time, or elſe when they have that, not minds diſpoſed to apply themſelves to any devout entertainment. All thoſe pleaſures which can be preſumed impediments of this nature, muſt be either *ſenſual*, or *intellectual*: for certainly, that pleaſure which ariſeth from Conſcience (if it may be abſtracted from intellectual pleaſure, as poſſibly in a ſtrict ſenſe, taking intellectual pleaſure only for that which proceeds from ſpeculation it may) the pleaſure I ſay of Conſcience will never diſſwade a man the worſhip of God. Chap. 3.

Now as to all pleaſures of either nature, apt to prejudice Devotion, it is certainly Sect. 4.

enough

Chap. 3. enough to take any ſober and conſiderate mans mind off them, what hath been already ſaid. For if it be very unreaſonable for the purſuit of *wealth* to neglect God and proviſions for Heaven, it is much more unreaſonable to do it for the ſake or purſuit of *pleaſure*. It muſt be confeſſed by all, who have brains to know and hearts to ſpeak the truth, that next to *virtue* and the *goods of the mind*, and the quiet and content that ariſeth from thence, or (if we will ſpeak in an holier Character) next to *grace* and *wiſdom*, and the *pardon* of *ſin* and the *ſenſe* thereof, the moſt *real good*, that can be attained in this life, is an ample, at leaſt a compe-

competent *eſtate*: Riches are no trifle if compared to any thing but theſe. And it is the *madeſt* thing, that can be, for any man of *ſtraitned Fortunes* to think or deſign while ſuch to *enjoy* his *pleaſures*; whether they be the pleaſures of a *Gentleman*, or *Student*. I cannot command the World to be obedient, that I may have my will (that is to ſay my pleaſure.) Nor can I command my mind to think coherently, that I may catch my purſued notions, if I want due ſupply of neceſſaries. He that will be an Epicure, muſt firſt provide a large purſe. And therefore *Apicius* did but act reaſonably, and congruouſly to his own principle, when after the Chap. 3.

Chap. 3. the conſumption of ſo vaſt a treaſure, viewing the comparatively ſo ſmall remains, he choſe a voluntary Death, for fear of ſeeing the neceſſary *end* of his *pleaſures* in the end of his *eſtate*.

The conſequent of which is poſſibly more than we are at firſt aware of: To wit, that he, who would purſue his pleaſure otherwiſe than a man mad and beſide reaſon and ſenſe, muſt not only *cut off* from the purſuit of his pleaſure, ſo much *time* as may ſuffice for the *Worſhip* of God, but, over and above, ſo much as may ſuffice for ſuch ſtudies and labours, which are neceſſary to *ſecure* him an *eſtate*, for the aliment and *ſupport* of thoſe *pleaſures* he purſues.

And

And this conſequence I ſay is good: for it is evident by what was ſaid under the former head, that he who will have but ſo much buſineſs, as a reaſonable man ſhould have, ought to have no more than what may well conſiſt with ſacred offices. And it is alſo evident by what hath been ſaid of this head, that he who will purſue his pleaſures ſo, as that he may enjoy them, ought to purſue them no farther, than may conſiſt with the diſpatch of ſuch buſineſs, as may get or ſecure an eſtate, ſuitable to the pleaſures he deſigns. If therefore I ought in all reaſon to *forbear* pleaſures for the ſake of a *ſecondary* and ſubordi- Chap. 3.

nate

Chap. 3. nate good (that is an eſtate) whenſoever that cannot be had if my pleaſure be ſtill purſued, much more ought I to forbear it for the ſake of that firſt *ſupreme* good, when the purſuit of my pleaſure caſts me upon the neglect of that; *viz.* God and his Worſhip, rather than have neglected which, I ſhould have neglected a greater good than my pleaſures; *viz.* the getting and ſecuring an eſtate.

Sect. 5. But to ſpeak ſomewhat more *particularly*, as to each branch of thoſe *pleaſures*; the purſuit of which, commonly either diverts, or detains men of ordinary good Moralls *from*, or indiſpoſes them *for* and *in* the *divine worſhip.*

worſhip. Firſt, As to *ſenſual* pleaſures. They are either *Urbane* or *Rural.* Wee'l give the City the complement, and begin with thoſe *City pleaſures* which are hindrances in this behalf. Chap. 3.

And *firſt*, we may take notice of needleſs viſits, and keeping Company, and the common appendants and conſequences thereof; amongſt *men*, continued *drinking*, &c. amongſt *Ladies* tedious *Courtſhip* and *Careſſes.* By reaſon of theſe its appurtenances is it chiefly, that I reckoned it among the ſenſual pleaſures, not ignorant that converſe many times, partakes truly of the nature of thoſe intellectual. And I have rang'd it too among the

City

Chap. 3. *City* pleaſures, becauſe there it ſeems to ſtand more naturally; Though this be now ſo univerſally crept into the *Country*, that it is hard to determine, which hath leſs *ſolitude*. I ſpeak not here of thoſe Creatures truly to be pitied, whoſe Mornings work it is to dreſs and ſtudy whom they ſhall viſit after Dinner: Thoſe who wear more ſetled heads, and may be reckoned to mind both their ſecular and ſacred buſineſs, are not exempt from the encroachment of this evil. *Society* is the great *Thief* of *Time*, and, where maintain'd by perſons of correſponding humours, one of the *greateſt* and not always leaſt *beneficial pleaſures* in the World.

It

It may deſervedly tempt a worthy and liberal Soul, eſpecially after thoughts of many an irkſome buſineſs to intermit his intended mind, and with little or no ſtudy contemplate the minds of others in their converſe. To hear their deſigns, their cares, their politicks, each in his Sphere; anon to ſee their paſſions, their jollities, their diſpleaſures, their fears, their moſt liberal cenſures, is a thing which none of our Books, none of our Trades or Shops can give us, at the leaſt ſo livelily, but only their converſe. And then, when a man ſhall retire after parting, and ſilently recollect the ſight of all, and the experiments and obſervati- Chap. 3.

ons

ons made, to find amongſt the reputed wiſe men ſome of his own follies, to admire at this giddy rowling World.

O curas hominum! O quantum in rebus inane!

Is, I ſay, a pleaſure hard to match, and therefore reaſonably enough tempting. Nor do I, or may I condemn the ſober and moderate uſe of ſuch ſeeing the World, in as much as ſo doing I ſhould reject one of the moſt advantagious *methods* of *improveing* reaſon and all *knowledge*.

But it is certain, every one makes not, nor indeed is capable to make, this uſe of Company: many croud in, to paſs away tedious time (as they

they eſteem it) or put off unpleaſant (that is, poſſibly ſerious) thoughts. And then, when the *buſineſs* of a mans life ſhall be made *ſociety*, when our beſt and moſt hours ſhall hereby be devoured, ſo that not only our *callings*, but the daily *ſervice* of *God* has by this means been *neglected*; it is certain, this then becomes a ſnare, and an intolerable *impediment* in our Chriſtian courſe, which till laid aſide, not only little piety but little of any virtue will thrive. Chap. 3.

And for *remedy* in this, let us take into conſideration, (*firſt*) how oft from many of our moſt ingenious *aſſociates*, after conſiderable time ſpent, we *return diſappointed* of our expectation, no whit at all

Chap. 3. improved; our humour it may be a little tickled, but our minds not at all bettered. And ſhall we neglect Heaven, and Duty, to purchaſe only diſappointments, loſs of time, and penitence to our ſelves?

This by the way duly conſidered may deliver us from being *abuſed* with that *new conceit* (as moſt of them uſe to be fond and temerarious) that it is a more expedite way to knowledge, to ſtudy men (that is, to keep Company, dwell in Coffee-houſes, and Taverns, &c. inſtead of our privacies) than to ſpend our time in Books. Poſſibly ſome men, who are knowing before, may thence learn more prudence and policy; but

but it is induſtry and medita- Chap. 3.
tion in private which is the main, ſureſt, and ever approved expedient to make us either wiſe or virtuous.

But to return: To this the fruitleſsneſs of ſo frequent (and to a wiſe man tedious) Company, let us (2.) add its inconveniencies which are various and of great moment. Not to inſiſt upon (*firſt*) that this expoſeth us to a great deal of ſuſpition and cenſure, and ſo diſeſteem, and leſs good fame, amongſt the prudent World; Inaſmuch as it ſeems to ſpeak a great deal either of *guilt*, or *barrenneſs* in us, that we are not able to live out of a crowd (either of *guilt* I ſay, that we are ſo *ſoul*, we cannot endure to be

Chap. 3. with our ſelves, or *barrenneſs* that we have nothing within our ſelves, nor are able to do any thing, for our own entertainment) a Character which any ingenious mind would bluſh to have affixt to him; Not to inſiſt I ſay hereon (*ſecondly*) Is it not moſt evident that thoſe who addict themſelves to ſo *common* and ſocial a *life*, have little or no *time* to live to *themſelves*? Is not their *life* an *hurry*, a long continuation of impertinent (ſometimes wild and incoherent) rambles? After ſeveral Months (poſſibly years of life, have they any thing to ſhew they have lived, but that they have run through a ſeries of giddy motions and tumults? And

is

is this a life for a reaſonable nature to be fond of, or account brave? *Laſtly* (to omit many other inconveniencies, which it would be tedious but to ſuggeſt) Is there any thing more ordinary than that ſuch perſons *degenerate*, if not into *debauchery* and lewdneſs, yet at leaſt to ſtrange *humourſomneſs*; either on the one ſide, of an *airy* and trivial, or on the other, of a *boiſterous* and *Hectorly* Spirit? In this Company they betray one paſſion, in that another: here they run one imprudence, anon are drawn in elſewhere to a ſecond and third; by all which they contract ſcandal, contempt, ſometimes quarrells, law ſuits, rages, &c. always infelicities. Chap. 3.

Chap. 3. Very seldom or ever is it, that any person long habituated to this course, is capable of any serious imployment, either as to his own or others concernment. In short then: if the *frustrations* of our *hopes* cannot disswade this life, yet at least, let the various *mischiefs* which it brings on us, move us so far to sequester our selves from our most beloved associates; as for them not to neglect God and our Souls, our credit and estates. It is very bad satisfaction for such dammages sustained, that we have *lost* our *time*, have our *hopes deluded*, and are besides *intangled* in innumerous inconveniencies; all which might have been prevented, and

our

our *duty* done, and beſides the appetite of this pleaſure ſufficiently gratified, would we but have uſed the converſe of popular places, as it ought to be uſed, to refreſh and improve, and not to make an help an hinderance. We might I ſay enjoy this pleaſure as is ſufficient, and yet pray and diſcharge other duties, as well common as ſacred, if we would be content to injoy it only ſo far as is reaſonable and juſt; that is, (*firſt*) if we would keep our good hours intire to theſe ſerious purpoſes, and ſpend thoſe on ſociety which are unfitteſt for other imployments; ſuch are poſſibly ſome hours after meals, after wearyneſs with buſineſs, *&c.* Chap. 3.

Chap. 3. And we ſhould be the readier to do this, if (*ſecondly*) we would reſolve the contrary practice to be, what truly it is, loſs of time, and, beſides that, even of pleaſure too. For ſociety would be the ſweeter, if rarer. And beſides, doing buſineſs, being induſtrious, and paying Duty to God, is far a greater pleaſure to one who is uſed to it, (and ſo is a competent judge) than is ſociety it ſelf to any one.

Sect. 7. Before we paſs this head of converſe, we muſt *admoniſh* and conjure all thoſe, who would preſerve that little integrity of life or devoutneſs of mind, which they have, or would not plainly grow worſe than already they

they are; that they obſerve this as a moſt conſtant and indiſpenſable caution; that in no Company, which they keep, they tolerate *corrupt* and *lewd diſcourſe*, but either *reprove* and *break it off*, or if they cannot, modeſtly be gone. It being an obſervation of ſo much truth, that out of a Comedy St. *Paul* tranſcrib'd it into Scripture, for an infallible Axiom, *evil communications corrupt good manners.* And moſt certain it is, there have been very few perſons, ever of any ſobriety, debaucht; but the firſt degrees of debauchery were by this means conveyed; firſt they polluted their *mouths*, then their *hearts* and hands. Chap. 3.

Chap. 3. Sect. 8. As a ſecond City pleaſure (though amongſt us for the moſt part proper but to one of our Cities) I muſt reckon the *entertainments* of the Stage, Plays, Maſks, and the like; which not ſeldom are doubly impediments to Devotion; *firſt* by the *time* they *engroſs*, and *after* (too often) by the *indiſpoſitions* they induce, notoriouſly diſordering, if not depraving, and ſometimes debauching worthy and liberal minds.

Sect. 9. The meer mention of the Stage (likely perhaps to ſtartle ſome) laies a kind of neceſſity upon me, to ſay ſomething in reſolution of the caſe, whether it be at all *lawful*, at leaſt *expedient*, for a *devout* and ſerious perſon, to

to *divert* himſelf with any ſuch entertainments. For ſatisfaction of which, we have no better ground to lay, than the conſideration of the *nature* of the thing, whoſe lawfullneſs is queſtioned. Now a *Play*, ſay the Maſters of that profeſſion, is *a juſt and lively image of humane Nature, repreſenting its paſſions and humours, and the changes of fortune to which it is ſubject, for the delight and inſtruction of mankind*; which deſcription did the Writers of Plays attend to in all their Poems, ſo that no work might come upon the ſtage to which this deſcription would not agree; I believe the ſtage would have few Enemies but Fools; eſpecially, Chap. 3.

Chap. 3. ally, if by *delight* and *inſtruction* they mean, as I believe they would be thought to do, ſuch of both as is harmleſs. But notwithſtanding this plauſible account they would ſeem to give us, it is ſure very many of their Poems little anſwer it, repreſenting ſcarce *humane Nature* but the *beſtial*, at leaſt ſuch *paſſions* and *humours*, which are the *reproaches* of it, and ought not to have been repreſented but concealed, becauſe *taught* whiles *expreſſed*. And it is generally true, the vitiouſeſt perſon is ſtill made the moſt facetious: only *mirth* is made with *vice*, and it ſo exhibited; as, for the general, would make men rather pity than

than abhor it. I affix not this censure to all plaies, though I fear many or moſt of our late Comedies deſerve it. Chap. 3.

The matter then thus ſtanding, that our Dramatick maſters write not what they ought and pretend, but what the moſt ingenious vices reſent, and that it is a great *venture*, if I come to the Stage, whether I behold and hear not things unfit to be repreſented; I do not ſee how the caſe propounded can be with ſafety otherwiſe reſolved, than as follows.

Firſt, Were I well aſſured, that a cleanly and ingenious Poem were to be preſented, and had I leiſure for ſuch a diverſion, I do not know a more worthy pleaſure. The

pretty

Chap. 3. pretty plunges of the plot, the Morals and prudentials all along interſperſt, the refinedneſs of the language, the luſtre which lively action adds to them all, is ſingular; not only *delight* but *profit*.

But then even here is *caution* to be obſerv'd. Firſt, touching the *time ſpent*, that the return home be ſeaſonable, and recreation juſtle not out our duty or more neceſſary buſineſs, as it doth with thoſe, whom after the Play, generally the Tavern or the Park takes up, till ſatiety of pleaſures renders them unfit for any thing but ſleep. This I confeſs is not a guilt of the Stage, but yet too often a conſequent or appen-

appendant of its entertain- Chap. 3.
ments.

And, ſecondly, That this be not every days practice, and inſtead of diverſion commence a part of buſineſs.

And laſtly, That reſpect be had of our places, condition, age, and like circumſtances, and gravity not forfeited: which, becauſe the vulgar are not the juſteſt Judges, may happen, eſpecially at publick repreſentations, to perſons, who otherwiſe might have lawfully been ſpectators.

This is the ſubſtance of what I can think allowable as to this matter. Now on the otherſide: *Firſt*, To be pre- II. 4.
ſent at the *lewd* and groſs farruminations of debaucheries, and all irreligiouſneſs of the

the times, ſuch as they ſay the moſt taking *Comedies* of late are, is *unworthy* of a *Chriſtian* Spirit and many ways *ſinful.*

Firſt, Againſt my *ſelf*, whom I cannot tell how far by this means I debauch. It is moſt certain, as ſo lately admoniſht, *evil communications corrupt good manners.* And in ſuch works I am ſure of ſome of the vileſt that could be pickt up in Town. *Secondly*, Againſt *others*, whom by my example I embolden and encourage to the ſame wronging of themſelves. *Thirdly*, Againſt the *Authours* and *Actors*, whoſe damnable compoſures and action, I after a ſort authorize, and therein neſtle them up.

Secondly,

Secondly, To *venture* my self upon what chanceth to be presented, is generally to *expose* my self to all the *guilt* above touched, and therefore not at all tollerable. And, by the by, I cannot but say, it is to be wished by all, and endeavoured by those whose places capacitate them for so excellent a service, that Stages soberly may be retrenched, and confin'd within the bounds of modesty and reverence to holy things: otherwise they will propagate vice faster, then half the Pulpits in Town can Virtue. Chap. 3. 2.

What then is lawful, what sinful? in this case we have endeavoured plainly to state, and we hope is sufficiently seen. Sect. 10.

Chap. 3. ſeen. As to the *remedy* of this evil, it is *plain* and in our own power: It is but *ſtaying* at *home*, or otherwiſe employing or diverting our ſelves. We may either exchange this pleaſure with another more innocent, or with buſineſs more neceſſary. And to perſwade us hereunto, *firſt*, the conſideration of the *triple guilt* in allowing our ſelves ſo hazardous pleaſures, and of the miſchief thence accruing unto us, and God knows how many others, is very proper. When God hath allowed us ſuch plenty of other, both intellectual and corporal pleaſures, ſuiting our condition, and in our command, will nothing ſerve but a deadly

deadly Apple from the for- Chap. 3.
bidden Tree? Hath not Mankind yet experience enough of this miſchievous frenſy? And, *ſecondly*, We are to remember that theſe repreſentations when of ſo vile a nature are plainly *abjured* in our Baptiſmal Vow, as being in the moſt proper ſenſe of the number of the *Pomps* and *Vanities of this wicked World.* Shall we then be ſo greedy of our own and others, being debauched and ruin'd, as for the ſake thereof, to cancel our moſt ſacred Vow and firſt Covenant with God? If theſe things be weighed well, they will through the bleſſing of God be of force to ſway us into a reſolution of preſerve-

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Chap. 3. ing our ſelves (a thing ſo much in our power) in this Caſe.

Sect. 11. From hence it will eaſily appear what we ſhould advice touching more *private Masks*, and *Balls*, and meetings for ſuch like divertiſements; the innocent gayeties whereof (though God knows too much admired) yet are not ſimply to be condemn'd. But they certainly become *ſinful*; *firſt*, when they *encroach* upon our *time*, and employ more of it than recreations ought. *Secondly*, When they *enkindle* or ſtir up the flame of *luſt* in our ſelves or others. And, *Laſtly*, When by their frequent uſe they *depopulate* gravity and ſeriouſneſs, and induce an airy

airy, ſuperficial, and giddy temper. Of which effects as to our *ſelves* we may ſoon be ſenſible, by reflecting upon own experience, or ſearching our ſelves. As to *others*, how they may have been, or be affected, becauſe we cannot ſo perfectly perceive, or ſo ſafely judge, we ought therefore to be more *curious* what *Company* we *gratify* with our preſence at ſuch divertiſements. Some tempers are ſo inflameable, and they, who wear them, ſo negligent of ſetting any watch or reſtraint, at leaſt as to their thoughts, that it is not ſafe to uſe before them even innocent freedom, nor at any ſuch diſports, as we ſpeak of, to have their converſe or *preſence.* Chap. 3.

Chap. 3. *ſence.* If therefore we have reaſon either to *ſuſpect* our ſelves or others, as we would keep our minds pure and fit for God and Devotion; we muſt wholy *contain* our ſelves from ſuch pleaſures where we have ſuſpition: however, at all times we ought with greateſt caution to uſe them, remembring, how many have danc't away both their Honour and their Virtue. More particular remedies need not here be conſulted; thoſe under the laſt mentioned caſe are here very proper, and with Conſcience to be applied. We therefore now truſt, ſufficient directions and preſervations have been delivered, againſt the chief and more common of thoſe pleaſures,

ſures, which Cities yield pre- Chap. 3.
judicial to Devotion and Divine Worſhip.

The *Country* ſeems far Sect. 12.
more innocent; there being though perhaps not leſs *variety* of its pleaſures, yet leſs *ſtate* and *pomp* of them, by which means they uſurp not ſo much on leiſure, nor equally diſturb Devotion.

What diverſions Ladies here may take which they have not elſewhere (for their Gardens, Walks, Viſits, and ſuch like they have in the City too) I cannot well Divine. To Gentlemen indeed, there are ſome which I may reckon properly their Country pleaſures, of which *Hunting* is the principal: and in that the chief evil, that it is

Chap. 3. is *often* made the *days, ever* the *Mornings* work. Where it is not ſo, I cannot conceive how it can be impleaded as an hinderance of Devotion; but is rather an innocent and laudable exerciſe.

Sect. 13. Now to *diſſwade* all from *enſlaving* ſuch *time* to it, a man would think much need not to be ſaid; eſpecially where men preſerve any ſovereignty to their reaſon, and have a relliſh to any thing but ſenſual delights. That mens *pleaſure* ſhould *not* be the *buſineſs* and work *of their lives*, but only their tranſient *diverſion* muſt be by all confeſs'd: It ought not therefore to engroſs days but hours, and thoſe too not always our beſt. This Law holds

holds in all recreations what- Chap. 3.
ſoever. But as to the particular kind in hand, how unworthy is it of the time of any generous perſon (ſhall I ſay) or ſo much as of any reaſonable Creature, eſpecially as it is now moſtly in uſe? The *Hunting* indeed of the *ancients* (ſo much celebrated by our old Poets in their Cynegeticks) had ſome tendence to *publick good*; in ſecuring the Country and Country-man, was a Maſculine exerciſe, requiring art, and ſtrength, and courage; and ſo a noble preparative to martial imployments. But with us, a Gentleman riſes before the Sun (which is one of the moſt laudable acts Hunting now puts men upon)

Chap. 3. and calls together his Servants, and poſſibly Tenents, only to follow a Company of ravenous Curs, while they purſue their fearful prey; and to join with the wide-mouth'd pack in their confuſed cry: other courage, ſtrength, or art, there is little need of, or imployment for. And not one of an hundred hath Philoſophy enough, to trace and obſerve thoſe natural cauſes, which guide either the Dog, or the Game: but if they can talk what heels they made, recount the turns or doublings in ſuch a Field, &c. they think the day bravely ſpent, and this is diſcourſe enough for the three or four next Companies, whoſe miſery it ſhall

ſhall be to be plagued with ſuch impertinents. Now is this to ſpend time worthy of a Gentleman, that is, one whom God hath bleſt with more liberal Fortunes and opportune vacancies for his own improvement, and the ſervice of God and Mankind? Will this one day be a ſufficient plea for ſo many Mornings and Days paſt over without a Prayer, or devout thought, or for a mind generally uncultivated, and not relliſhing Godlineſs? Lord I had my Dogs to follow, I could not attend my Soul or thee, for then I muſt have loſt many an excellent hunting day. Chap. 3.

I know it will be ſaid, this *innocent divertiſement* keeps

Chap. 3. many a one from *worſe* engagements. But is this an anſwer beſpeaking generoſity? Let us attend to it. Suppoſe it then ſaid; if I had not loſt my time, I ſhould have ſpent it ill. What a reproach to reaſon and Chriſtianity, yea but in a common perſon, is it to be guilty of either? And can it be imagined, God made any *greater* than others, but that they ſhould be *better?* If then, the common Chriſtian muſt be judged to live unworthy of himſelf, while addicted to ſo mean entertainments of time; how ſhould a Gentleman bluſh hereat? And bluſh ſurely many would, did they but conſider thus much. But, Oh! the

the Fatal Inconſideracy of moſt! The way then for a ſure remedy here, is only, *firſt*, to take the matter into ſerious *conſideration*, to command the mind heedfully to *attend* unto and weigh the Caſe, and *then* to lay that *reſtraint* upon our ſelves, and betake our ſelves to that diligence, which, we are falſe to our own natures, if we ſay is not in our own power. Chap. 3.

Something a kin to hunting, at leaſt of the number of the Gentlemans rural pleaſures, which ingroſs his time, and frequently hinder the care of his Soul, are Hawking, Horſe-racing, and the like; which only become *ſinful* by their *immoderate* Sect. 14.

Chap. 3. uſe. And the method of remedying the other will cure theſe; *viz.* the conſideration of the meaneſs and pitifulneſs of the imployment; how unworthy of himſelf, and to what little purpoſe, a Gentleman of ſuch converſation lives, who both ought and may live to better purpoſe than the general ſort of men. This conſideration, I ſay, and the exerciſe of the command of reaſon over outward actions, for our own reſtraint in theſe pleaſures, and employment otherwiſe, will ſoon through the grace of God effect a redreſs.

Sect. 15. Under this head of pleaſures, impedimental to Devotion, muſt not be forgotten, what

what is to ſome a daily and *maſter pleaſure*, comprehending divers *ſpecies* under it, all ſufficiently underſtood by the name of *Gaming*; by which I do not mean that commonly practiſed in Ordinaries (held to that purpoſe) or Taverns, or ſuch like publick places; but that more innocent, much in uſe (for ſeveral ſeaſons of the year) in Houſes private and of good condition. I ſhall not be ſo rigorous as ſimply to dam all Games of chance (commonly ſo called) as by all perſons uſed: yet *Tertullian* imputes the invention of the chief of them, to the *Spiritus deſertores*, or Devils, and the nature of them duly conſidered, and compared with Chap. 3.

Chap. 3. their Effects, would more than half tempt a man to believe him. But to let them paſs: I do not think it at all *ſinful* to digeſt a meal, or *divert* a tired mind by a Game or two at Cards or Tables; no not though a ſhilling or two ſhould be hazarded. But yet muſt that ſtand for a moſt *inviolable rule*, that that *time* is not thus to be *beſtowed* which *ſacred duties* or *fixt imployments* call for? It is an ill excuſe for ſaying fewer Prayers than uſual, that we took a Game or two more. Beſides this uſurping of our time, ſuch dwelling on any Game is further an hindrance to devotion, *engaging* many times our *paſſions*, and not ſeldom inflameing

ing or awakening ſome (poſ- Chap. 3.
ſibly before ſleeping) *luſts*. As when men play till they begin to rage for their loſſes, or covet the gain of other mens money, ſo that they are conſiderably moved and concerned as to their Play, yea even after it is over. It is plain, hence accrues a notorious indiſpoſition of Soul for holy entertainments and imployments. He therefore who would gain innocently, and ſo as may not waſte a devout mind, muſt be ſure to keep within compaſs; *firſt* of *time*, and then of *expence* and hazard; never venturing any thing for the loſs of which he would be concerned, or ingaging with heady *boiſterous perſons*, ſuch, who

Chap. 3. being of masterless passions and appetites themselves, are apt to provoke others to the like inordinacy. This who observes not, will find his *sport* certainly prejudicial to his *piety* and serious hours.

Sect. 16. This wholesome caution (by way of *prevention*) thus given may justly be accounted *half* the *remedy* of this evil. For if we amend ever for the future, 'tis plain the cure is in a good measure wrought. But if there be any one, whose Fingers Itch to be more than they ought busied in what they have been from their youth inured to, for further remedy let them consider; *first*, the certain *unexcuseableness* of so *fruitless*

fruitleſs waſting good *hours*. Chap. 3.
The Hunting, the Hawking Gentleman hath ſomething to ſay for himſelf: he *exerciſes* his *body* (the chief part which in all recreations is to be conſulted as moſt ſuffering by continual imployments) he I ſay exerciſes his body as well as diverts his mind: whereas it is certain, though a game or two a little relieve too much (otherwiſe) intended thought, yet long gaming is as tireſome as any other imploying it whatſoever, and is as truly ſedentarineſs as ſtudy: ſo that in this caſe neither *body* nor *mind* is at all recreated. And where then is the pleaſure, except in ſatisfying a wild, prodigal, venterous,

covetous

Chap. 3. covetous mind, which ought to have been mortified; and the more it is ſatisfied, the more unmortifiable and maſterleſs it grows. I ſaid *prodigal*, and *covetous*, without fear of being contradictious: for there is nothing more plain, than that thoſe, who are moſt *profuſe* in their *wild expences*, (and eſpecially in *gaming*) are the moſt baſely *tenacious* and greedily *ravenous* after money, in all other caſes, of any men in the World.

Let this then, *ſecondly*, be conſidered, what a *vile temper* it *breeds* and *nurſes*, moſt unworthy of any ingenious Soul. It is certain, there is nothing of true *generoſity* where dwells not a *liberal* mind:

mind: (Liberality is one of the chief conſtituents of a Gentleman.) And there is nothing more deſtructive of liberality, than for a man to habituate himſelf, in a vain prodigallity to throw away his money, and then, by feeling the miſery of wanting of it, to have his appetite after it made more keen and unſatiable. On the contrary, he is only capable of being truly liberal, who knows how duly (I mean without exceſs) to value, and prudently to uſe and manage what he hath. Add hereto, *thirdly*, thoſe other paſſions and *vitious affections* hereby *engaged*. Beſides *covetouſneſs* conſtantly kept in act by this practice; how often ſee we *rage*, and inſo- Chap. 3.

Chap. 3. inſolent *ſcorn* over the conquered, riſe to a moſt impetuous height? Things as ill becoming a Gentleman, and as much debauching the mind as the vileſt ſenſualities.

Laſtly, The *coſtlineſs* of this practice is not inconſiderable. He was no *Fool*, nor *Novice* in the World, who avouched *Gaming to be more chargeable than the ſeven deadly ſins*; many of which we already ſee it hath appendants. And if any conceive, ſuch ſpeeches are to be underſtood only of that deep extravagant Gaming, which we in the beginning excepted from the ſubject of our diſcourſe, it is anſwered, that they are not always the *ſmalleſt ſums* that a *Chriſt-*

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mas (in its narroweſt com- Chap. 3.
prehenſion, beginning at *All-hallow-tide*, and ending at *Candlemas*) *picks* out of many Gentlemens Pockets, in their own and friends private Houſes: Very ſeldom leſs, than would have bought a poor Man a new Suit of Cloaths, which ſhould have kept him warm, and got the donour his Prayers, all the year long. And though I do not ſay, that all we can ſpare ſhould be given away, or that it is unlawful to ſpend any thing on our pleaſure (contrary to which have many things been above-ſpoken) yet this I ſay, and moſt reaſonably, that they who would *grudge* ſuch a ſum *in alms* (as thinking ſuch Charity too

expen-

Chap. 3. expenſive) ought no leſs to grudge a leſs in *gaming*, or no other pleaſures; which ſurely ought not to be more *coſtly* than their neceſſary Chriſtian Duty.

I would have ſaid more to this miſchievous practice of *gaming*; but that I cannot ſuppoſe theſe Papers will be vouchſafed of any of thoſe Hectorly hands, which are extravagantly guilty in this point. And as to thoſe who retain any tolerable meaſure of good Morality, and the fear of God; I do conceive enough hath been ſaid. For whom, the conſideration of a future dreadful account, as well for time as money, not only prodigally waſted, but knowingly too; to the foſter-

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ing and ſtrengthening thoſe Chap. 3.
luſts which ought to have been
mortified, and to the making
mans ſelf a reproach to his
condition, whom I ſay the
conſideration of theſe things
will not move, there is little
hope, from any other imagina-
ble Topick, to perſwade to a-
mendment. And *perſwaſion* is
the main we at preſent deſign;
for if this be effected, the evil
is remedied, it being evident-
ly in any mans power to hold
his hands, who will; and as
eaſie to call for a *Bible* as a
pack of *Cards*, or a pair of
Tables.

We have now done with Sect. 17.
thoſe pleaſures which may
be reckoned *ſenſual*. Of the
intellectual or ſtudying plea-
ſures, being an hinderance to
Divine

Chap. 3. Divine Worſhip; it ſo rarely falls out, and is ſo little to be expected, that theſe papers ſhould be peruſed by perſons in that behalf concerned, that I might forbear wholy to ſpeak. Yet becauſe I know not what ſucceſs a line or two may have, I deſire ſuch perſons, who through intenſiveneſs and over-eagerneſs of *ſtudy* neglect Divine Worſhip; to conſider, *firſt*, that it is evident, by the experience of all the learned World, that *clear minds* are the moſt *capable* ſubjects of all intellectual excellencies. Take reaſon where vindicated from the ſway of pitiful appetites, and headlong paſſions, prejudices and the like; take it where aſſerted into its freedom

freedom and ſerenity, and how like an Angel doth ſhe mount? Now it muſt be confeſt, that daily *invocation* of God and *contemplation* of a pure *ſpiritual World*, muſt needs enfranchiſe and *ennoble* the *mind*. For if the contemplation of abſtract quantities, and their various caſes and conſequents, have ever deſervedly been eſteemed a vaſt clearer of the reaſonable Soul, how much more of claritude muſt ſhe conceive from that Science, which not only builds upon very pure and abſtract principles, but preſently quiting the groſſer notions of all quantity and matter, carries her into the contemplation of ſpiritual beings and pow-

Chap. 3.

ers,

Chap. 3. ers, and both ſhews her, that ſhe is ſuch her ſelf, and capable of the perfections ſhe conſiders, and withal aſſures her of a moſt infallible means of raiſing her to thoſe perfections, to a little Godſhip or Divinity; *viz. Virtue and holineſs*, by which beautified here, ſhe ſhall ſhine in eternal *glory* and *bliſs*. While therefore a Student Worſhips God, he only qualifies his mind for an higher riſe, and quicker and more noble diſpatches.

Again, *ſecondly*, Let it be conſidered, that the *Worſhip* of God, as any diſcreet and pious perſon orders it, becomes in a meaſure truly *ſtudy*, or a *means* and method to *advance knowledge*. For that *Worſhip* is either *publick* or

or *private*. Touching the *private* there can be no doubt: In the *publick*, beſides *prayers* and *hymns*, which, requiring attention and ſuitable thoughts, do certainly much improve intellectuals; there is *reading* of what is ſo *impregnate* with *miſteries*, as that it can never be old; there is alſo *preaching*: and he muſt be a perſon of vaſt proficiency, who if ſoberly attent, will not gain ſomething by ſo long a diſcourſe as a Sermon, which if it was ſuch as it ought, it muſt be confeſt edificatory and improving: but how weak ſoever, either reminded the hearer of ſomewhat (and bringing things into memory, is next if not equivalent Chap. 3.

valent to instructing) or brought either somewhat else new, or its faults: which, whosoever hath observed, is thereby instructed to avoid. And verily, 'tis no inconsiderable advantage to a Student to *see* the *defects* of others reasoning, the vices of stile, elocution, &c. So that in sum; as the weakest, plainness Sermon may *directly* improve many plain and weak capacities, so *by accident* it may improve a good proficient if studiously attentive; in that hereby he learns to do better; and so consequently even this part of Divine Worship turns to the same account with study.

To which, *thirdly*, It is deservedly to be added, that the

the *pleaſure* of *divine thoughts*, and of holy imployment (thus equivalent to ſtudy) cannot be *inferiour* to the pleaſure of any other ſtudy whatſoever; but doth certainly ſurpaſs it; eſpecially to minds duly prepared for ſuch refined contemplations, and exerciſed therein. Chap. 3.

The overcoming the ſeeming difficulty and uncertainty of a Mathematical Problem, by comprehending its demonſtration, is a vaſt and pure pleaſure, 'tis true: but can diſtinct notions of God, and Angels, and the Spiritual Life, can the apprehending, as reconcil'd, ſeemingly contrariant perfections, while they are found to be but one ſimple, harmonious law of good-

goodness; can I say notions of this nature be less pleasant? Especially where the difficulty is many times greater than that of the other, and the matter always more lofty.

Now put all this together: Is the *Divine Worship* devoutly, and as it ought perform'd of so *perfective* a nature to mans *mind?* doth it participate of the very *essence* of beloved *study*, and is, as a kind of study of *higher pleasure* than are other studies? Shall not then all this be sufficient to perswade any of those sweet minds (for sweet certainly and pure they are, who are thus intent on intellectual improving themselves) to take in also, into their designs

ſigns of ſuch improvement, this moſt *excellent*, *proper*, and *delicious* meen of *Devotion*; that is, not to *neglect* divine *Worſhip* for more *common contemplations* and inquiries. Chap. 3.

We have thus then endeavoured to remove what hinderances *pleaſures*, whether *ſenſual* (and ſo of the *City* and *Country*) or *intellectual*, commonly give to Devotion. Sect. 18.

The *third* and laſt kind of *hinderances* which the Worſhip of God receives from the World, is, from what we named *Vanities*, the *pomp* and *ſtate* of the Age we are faln into. The ancient *ſimplicity* of our Fore-fathers is ſo worn out of date, and the

Chap. 3. rules of *natural decency* and *modeſty*, ſo *altered* or deſtroid, that it is now a great piece of ſkill to underſtand what is handſom, or to know ſo much of the World as not to be ridiculous almoſt in every word, look, ſtep, motion, or action. Such variety of new modes in ſpeaking, bowing, walking, eating, and above all in Cloathing, that men ſeem degenerate all into Puppets and Players. Now all theſe *modiſh pomps* are but new *devourers* of good *time*; of which no ſmall part is ſpent to get the right knack of them, and then more daily in their practice.

Sect. 19. To wave all other points of Vanity, many of which we have already touched under

under other names, the ex- Chap. 3.
ceſſive *vanity* in *apparel*, is grown the moſt notorious; and ſo high, that a multitude, eſpecially of one *ſex*, if they ſhould haply *pray* in the *afternoon*, it is ſure they cannot in the *morning*; for that is all imployed in *dreſſing*. And which is the more monſtrous, this evil is not only frequent among ſuch, whoſe more liberal eſtates afford them leiſure, and can bear the expence; but even amongſt perſons of meaner condition, who have nothing to ſupport themſelves but their own labours. Though they neglect their Souls, and hardly feed their bodies; they will have apiſh *gayeties* to attire them. Though they

Chap. 3. allow little time to ſleep, and none to Prayer, their Looking-Glaſs ſhall have a large portion of the day, and then the *Windows* or the *ſtreets*, if Company fail, the reſt.

I hope I ſpeak plainly enough, and cannot well be conſtrued to condemn all *innocent neatneſs*, or ſuch *difference* of *habits* as ſerves for the *diſtinctions* of *perſons* and

Luke 7.25 *degrees*. Our Lord himſelf doth not cenſure ſuch who live in *Kings Courts*, for wearing *ſoft* and *gorgeous raiment*; nor conſequently may we cenſure perſons of like condition for the ſame. I do not therefore wildly proclaim it ſinful; if, *firſt*, ſome perſons, whoſe grandieur may challenge it, wear more coſtly

coſtly and exact Apparel, than what is uſual to the vulgar. Nor *ſecondly*, if generally people of middle condition are careful to appear clean, and ſweet, and comely. It cannot be imagined any mans concernment or Virtue, to repreſent Gods handy-work (ſuch as his body is) ſtill at a diſadvantage, or leſs goodly, than with convenience it may appear: Only, let each perſon firſt give diligence, *that his works be accepted of God*, and then he need not ſcruple his *raiment being white*, and *his head not lacking Ointment:* He may be allowed both. Nor, *thirdly*, if any modeſtly cover any infelicities or natural deformities; provided this be not Chap. 3.

Chap. 3. done with a deſign of cheating in caſe of marriage, which may be of ſad conſequence. I do not ſee, I ſay, that any are bound to proclaim their blemiſh to every one they meet, or to expoſe themſelves to gazing, and the ſcoffs of every trivial beholder, which it had been as eaſie to have delivered themſelves from, as to have dreſt otherwiſe, or to have had a garment made of another faſhion. The Apoſtle hath adjudged but natural, that our *uncomely parts* ſhould have more *abundant comelyneſs* or Ornament.

And certainly, *Religion* doth not ly in a *lock* of *hair*, nor is every preciſe *circumſtance* or *faſhion* of *habit*, *directed*

rected by Scripture to people of *ancient times* and *Forreign Countries*, forthwith in Conſcience to be taken up by *us* at *preſent*; the reaſons (except Hiſtories and Antiquity deceive us) being very different. It was of old (if we believe the Apoſtle himſelf to the *Corinthians*) a *badge* of *ſubjection* amongſt them, to have the *head covered*, and of *preheminence* to have it *bare*: It is contrary amongſt us; the *inferiour* ſtands *bare*, and the *ſuperiour covered*. From the Apoſtles reaſon then, if any one would argue, he muſt conclude directly the contrary ought to be practiſed amongſt *us*, which he preſcribed amongſt the *Corinthians*, in the ele- Chap. 3.

Chap. 3. venth Chapter of his firſt Epiſtle. I ſpeak this only that it may appear into what inconveniencies we ſhould run, ſhould we preſs particular paſſages of Scripture, to determine every little mode or faſhion. Whereas it is certain, both from the Apoſtles *Argumentation* in the place referred unto, and from *reaſon* it ſelf; that in caſe the uſage and cuſtoms of Nations, as to point of Apparel, be not lewd and barbarous (repugnant to the *Law* of *Nature* and *Virtue*, in expoſing what ought to be hid) the particular *rule* of *decency*, in each particular Nation, will be the common *uſage* of the *ſoberer* and *diſcreeter* ſort: and *decency* nothing

thing elſe, then a *moderate* Chap. 3.
conformity thereunto: So that ſuch perſons will be as much ſinful, who utterly decline the common faſhion, as thoſe who induſtriouſly ſtudy to come up exactly to the exacteſt cut thereof; and in fine, there will be no ſuch *undecency* as *ſingularity*. The obſerving then a *mediocrity* in this Caſe, not only being that which is *lawful*, but *virtuous*, the great ſin is not; (1.) the *faſhion* or garb any goes in, where there is no Law to determine this or that habit to any order of men. Nor (2.) always the *coſtlineſs* of what they wear, where it is ſuitable to their condition of life and degree: But, *firſt*, *curioſity*, and *ſollicitude*,

Chap. 3. *licitude*, and making it a main buſineſs of life, ſpending time, and thoughts, and fortunes, in ambitious vying with, or exceeding others. To which evil of curioſity, and vain-glorious ſollicitude, touching the manner or faſhion of Cloths; if we add, *ſecondly*, *wantonneſs* of habit, which tranſgreſſeth againſt the Laws of natural decency or modeſty; and, *thirdly*, *coſtlineſs* in it, exceeding our degree; and, *laſtly*, being *proud* of our bravery, and *contemning* thoſe who want the like, all which three laſt do commonly accompany the firſt: I ſuppoſe we have a full Catalogue of the particular points in which people are faulty as to Apparel: and

it

it being plain, that who are guilty in the firſt one point (the matter chiefly here taxed) are commonly guilty in all; it will not be doubted but what I named vanity in Apparel, might have been juſtly called by the more odious name of ſin, and is a conſiderable *impediment* of Devotion, as well as in vilely *engroſſing* the *time* due to it, as *depraving* the *mind* and rendering it in a manner uncapable of it. Time therefore now it is to conſult of *Remedies*, which muſt be by way of Diſſwaſion. Chap. 3.

And, *firſt*, let ſuch who are herein guilty only anſwer themſelves, what *good end* poſſibly this their practice can have? Really upon ſerious conſi- Sect. 2.

Chap. 3. conſiderations, I can ſcarce ſee what they can pretend. If they ſay they do it to ſet off their beauty, and commend themſelves to the love of others; it is preſently anſwered, amongſt intelligent and ſober men, this curioſity effects not that; (there being nothing more ſuſpected, than a patched, waſht, and tinged face, attire, and locks ſet in print; &c.) and amongſt others it may inflame luſt; it can never beget a ſerious and honeſt love, thoſe breſts being not at preſent capable of ſuch. This laſt deſign (it is not to be doubted) will be diſclaimed by all who have any ſpark of modeſty: and as to the former of drawing more innocent

nocent or honeſt love, there Chap. 3.
is no honeſt perſon can avow her ſelf concern'd to enamour more than one, on her face. And that one her Huſband, or in order to be her Huſband. If the later, he muſt not be cheated by a face and body which appears nothing leſs than it ſelf: And in the former caſe; if there be any man ſuch a Fool as to dote on artificial, more than natural beauty, and modeſty, a moderate ſollicitude to pleaſe him is not to be condemned (provided that ſuch a Wife content her ſelf to have pleaſed her Huſband) and an immoderate one (which encroaches ſo on her time, that to pleaſe a humourous Man, ſhe muſt diſpleaſe

Chap. 3. pleaſe God by the neglect of him and her Soul) cannot be excuſed. But by the way, how rarely are ſuch Huſbands to be found? And are not thoſe who are moſt fond of their Ladies Beauty, commonly jealous of any thing, which may commend them as much to others as their own Eye.

Hitherto then we can find no good deſign which ſo ſollicitous and tedious dreſſing can have. If any ſay further, they go and dreſs thus to gain themſelves reſpect, gallantry being ſtill honoured; *Firſt*, I ſay, honour thus gained is the moſt trivial thing in the World, being given only by ſome fooliſh Women and Children, or perſons

ſons as weak and contempti- Chap. 3.
ble, and therefore not fit to be put in the Scales with our Duty to God and our Souls. And, *ſecondly*, that it is ſinful for people to affect reſpect and honour above their degree: for a Citizens Wife or Daughter, or haply a Chamber-Maid, to expect to draw by their proud bravery the honour due to a Lady or ſome noble perſonage, is no leſs an iniquity than it is ridiculous and fooliſh. *Let* 1 Cor. 7. 20
every one abide and keep themſelves *within the ſame calling*, wherein they are called. Now theſe being the moſt colourable Pleas this Vanity can pretend too, and none of them holding, I conclude, the queſtion muſt be

anſwered

Chap. 3. anſwered by every impartial conſiderer in the negative; the ſollicitous, gawdy, artificial dreſſing of the Age, can have *no good end.* And will any perſons in their Wits ſpend their time in that which they cannot imagine any good end off?

Add hereto, *ſecondly*, that it is certain, it hath *many ill ends*, and effects. It is deſigned by many (though few in this caſe guilty, have ſo hardy faces as to confeſs it) to quicken and incite *wanton luſts*: it hath actually betrayed the chaſtity and honour of many a before-innocent Beauty; which whiles it hath expoſed to the gaze, and ſet off in a way ſuiting the humours of luſtful men; it hath put

put thoſe men upon reſtleſs importunities and plots, by which the reſolution of the weaker ſex (of force, poſſibly ſufficient to have withſtood leſs rampant temptations or addreſſes) hath been at length overcome, and once baffled, hath never recovered it ſelf, but become debauched to eternal infamy. Where this doth not follow, yet is it evident, it breeds in them *pride* and a *vain admiring* of themſelves, and *ſcorning* others; with ſeveral like evils no wiſe tolerable. Chap. 3.

Again, *thirdly*, let it be conſidered, that it certainly hath much *guilt in it*, though thoſe ſad conſequents ſhould not come to paſs. It partakes of

Chap. 3. of *prodigality*, *ambition*, *envying*, or vying others, *robbing* the *poor*, and more ſins than it is eaſie to enumerate. The meer extravagancies perſons of good condition have been guilty of in theſe coſtly Vanities, make them *think* (ſometimes *find*) all too little for themſelves; and while they thus ſumptuouſly array themſelves, they almoſt ſtarve thoſe whom they ſhould relieve, not ſeldom thoſe whom they ſhould maintain; for even the Family ſometimes fares worſe, for the luxurious pride of the Miſtreſs, or Maſter.

To conclude, *Laſtly*, we ought and muſt account theſe part of the *Pomps and Vanities of this wicked World*, which

which in our *Baptiſm* we did renounce: there being ſcarce any thing imaginable, which we can more properly ſtyle by theſe names, than ſuch fruitleſs exceſs in this Caſe. To ſum up all then: Can any perſon, who conſiders theſe things, get leave of Conſcience and reaſon, to beſot themſelves on a practice, which *can* have *no good deſign*, *hath* many *ill ends and effects*, is beſides, in it ſelf fraught with *guilt*, and moſt *ſacredly renounc't* by the perſon peccant? Can any, I ſay, do this, when beſides all the mentioned injuries done unto themſelves and others; this alſo is added to the ſum, that hereby they are induced to neglect God and their Souls. Chap. 3.

Chap. 3. Souls. To be guilty of this, through employment otherwiſe, and in it ſelf, good or innocent, being not tolerarable, can it be excuſed that any becomes guilty hereof, for that which is manifeſtly wicked?

Chap. IV.

§ 1. *The ſum of Impediments ariſing from* corrupt Nature. § 2. *Sloth and ſenſuality.* § 3. *Remedies hereof.* § 4. *Perſwaſives to the former practice.* § 5. *Unſetledneſs of mind, and employment impediments.* § 6. *Their Remedies.* § 7. *Paſſion and Inordinate affection Impediments.* § 8. *Their Remedies.*

THE *third* order of *impediments* unto Devotion and the Divine Worſhip, is of ſuch as ſpring from our ſelves, and our own *corrupt nature.* And here chiefly we are to reckon *ſloth* and *ſenſua-* Sect. 1.

Chap. 4. *ſenſuality*, *Levity*, or *Unſetledneſs*, and *Luſt*, or any kind of *inordinate affection*.

Sect. 2. *Firſt*, Many perſons who either not have, or not are capable off, buſineſs to detain them from the daily and orderly worſhip of God, do yet ſo give themſelves over to *eaſe* and *groſsneſs*, that they cannot find in their heart to give diſturbance or interruption to their beloved lazy quiet, by ſo much imployment and intention of Spirit, as *Prayer*, *Meditation*, and other *divine offices* do require. 'Tis long poſſibly before they can leave their *Bed*: Well is it, if eight or nine a Clock ſee them up and *dreſt*. Then a full *Breakfaſt*, or a large *Mornings Draught*,

Draught, preſently makes them unfit for any thing, but a *walk* to get them a *ſtomach* for *Dinner*. That perhaps is ended by two or *three a Clock*. And the reſt of the *afternoon* paſſeth, partly in *idle talk*, partly in *ſleep*, or haply a *game* at Cards or Tables. And in the end, a little *airing* themſelves is neceſſary, the better to prepare for a delicate *Supper*, which hath been one of their greateſt ſtudies in the day to deviſe, or (which is now more the mode, to them who *dine*, eſpecially in *City*) for ſome *collation* or *Evening debauch*. And having thus entertained their *ſenſes* till *night* is far come on, *ſleep* is ready to lock them up, when they betake Chap. 4.

Chap. 4. take themſelves to *Bed*, or what further *ſenſuality* they can contrive. And ſo having only ſo much to prove them *alive*, as *moving* in ſuch an *idle circle*, imports; the next *day* a little before *noon*, a man may find them (perhaps) ready to come out of their *Chamber*. Now moſt certain it is, whoever yields himſelf to, or truly affect this kind of *life* (if it be not a *wrong* to ſo worthy a *name* to beſtow it on ſo *dull a ſtate*) will ſcarcely ever be fit for divine offices, or ſtep ſo much out of his road as to attempt to undertake them.

Though therefore it may deſervedly be feared, leſt ſuch perſons are too ſtupid and groſs to admit of good advice

advice and reaſon, and there- Chap. 4.
fore paſt cure, yet for their ſakes who may be only in a condition of temptation, to ſuch a life we will conſider what *remedy* this evil is capable off.

And it is certain, if men have but a mind to be cured hereof, the cure is more then half effected: I mean, if they will but *ſtir up* their ſpirits, and attempt the maſtery of this Lethargy, they have lived in; if they will but conſider they *have* noble, active, ſprightly *powers*, and ſet theſe powers on *work*; the ſlothful ſenſual life (juſt like a drowſy fit, by riſing and ſtiring a turn or two) is thereby ſhaken off. And thoſe who ſay they are not

Chap. 4. *able* to do ſo, *bely God*, and *Nature*, and themſelves. Albeit it is not wholy and mainly in our own power, as conſidering us in a pure natural eſtate, to reſcue our ſelves out of that vaſſalage, which we are in by ſin; yet no ſober perſon of whatever perſwaſion ever denied, but that, ſuppoſing the ordinary *aid* and *influence* of *providence* (by which we *live*, and *move*, and *are*) the *loco-motive faculty* is under the *command of reaſon*. I can chuſe (God by common concourſe ſuſtaining my powers) whether I will ſit ſtill or walk, whether I will go this way or that, that is, on an idle errand in queſt of my pleaſures, or to my Cloſet to ſtudy, or pray,

pray, or perform ſome other- Chap. 4.
like Duty, or to the Church to any more publickly ſacred Office, or laſtly, to the place of my ordinary imployment (if any ſuch I have) my Shop, my Fields, or the like; for the diſpatch of more common buſineſs. If I will but pleaſe to exert my power, and be ſo true to my ſelf, as not to ly ſtill, and diſſemble; I cannot riſe nor ſtir, I *can* as well *imploy* my ſelf as be *idle*. True indeed, 'tis poſſible a man cannot on a ſudden *overcome* the *love* he hath of an *idle life*, contracted by long diſuſe of labours, and devotedneſs to eaſe: but certain it is, he may when he pleaſe (by that common aſſiſtance of God which ordi-

Chap. 4. narily fails none of his Creatures) diſturb his own idleneſs by imployment; and by this diſturbing it, as to *art* (which is in a mans own power) he ſhall by little and little deſtroy or *mortifie* the *habit*, which men are apt to think ſo far out of their power to effect.

Wherein the only *difficulty* lies in the *attempt*: Who hath manfully given the firſt onſet, is not far from Victory. For when the Chriſtian World ſhall return at length from *enthuſiaſtick phrenſies* to *ſober truth*; it will then no more be doubted by all (than it is now by the diſcreet part of it) that as *habits* in general are *acquired* by frequency of *practice*

ctice (cuſtoms and expert- Chap. 4.
neſs by exerciſe) ſo alſo Chriſtian *Virtues* or *Graces*, are by the ſame method wrought in the Soul. Gods grace *excites* and *aſſiſts* to the *act*, and mans *free will* (as before ſaid *prevented*) *complies* with the *excitation* and *aſſiſtance* of Grace, and ſo a *virtuous* or gracious *act* is produced. And *divine grace* not *failing* afterward upon due ſeaſon to *excite* and *aſſiſt*, and *man complying frequently* therewith, *frequent* good actions are performed, and by ſuch *frequency* of *action*, the perſon becomes *habituated* to ſuch and ſuch *good acts*; that is to ſay, *endued* with this or that *virtue*, or in this or that point graci-

Chap. 4. ous. In particular as to this caſe: God *excites* to *diligence*, by *evincing*, by the light of reaſon and Revelation, the *brutiſhneſs* and *ſinfulneſs* of *idleneſs*, and *awakening* thereby the *Conſcience* to ſuch judgments and ſuggeſtions; his *aſſiſtance* to work is ready. So that if we will *comply*, and be up and doing, for that time idleneſs is overcome: And if we will *accuſtom* our ſelves to ſuch compliance, in employing as we ought our ſelves and time, the *habit* of idleneſs; or the idle life will be maſtered, and (imployment, as the way and means to all other virtue, being apt to beget in us a love of it ſelf) at length *diligence*, and the

love

love of our *Chriſtian* and *com-* Chap. 4.
mon buſineſs, will ſucceed in the dominion and power of its vanquiſh't adverſary. Thus then certainly, the way to ſhake of this weight and clog of idleneſs is plain; To wit, *Firſt*, to give a little *diſturbance* to our beloved *ſloth*, by attent *imploying* our ſelves ſometime upon ſome ſacred Office, ſometime on more common buſineſs, ſo far at leaſt as to awaken and rowſe our ſelves, and try, whether we have not the faculties and powers which others have; and it is pretended we have. Cannot we, if we pleaſe, *think*, and *ſpeak*, and *move*? That is, in other words, *pray*, and *read*, and *work* in ſuch caſes as becomes us, or

Chap. 4. concerns us? Which having done,

Secondly, Let us *imploy* our awakened *thoughts* upon the conſideration of the *life* we *have lead*, and what we can find therein worthy of our Souls and noble powers, worthy of man or our ſelves. What is there in *ſloth*, and *dullneſs*, and *ſenſuality*, to *enamour* us thus upon it, and engroſs both our affections, and our whole life and ſelves to perpetual ignobleneſs, and to ſay no worſe obſcurity? Would we, or any *Epicures* living, even thoſe, who are moſt apt to admire their own felicity, in the eaſe and ſenſuality they enjoy above others, be content, expiring in thoſe puddles of ſenſuality,

to

to go out of the World, and wear on a goodly Graveſtone, or Monument, this Epitaph? *Here lies* [ſuch a perſon] *of excellent intellectuals, an ancient and honourable Family, an ample Eſtate, who eat, and drunk, and ſlept?* If this be the true *humane life*, what becomes of the *difference* betwixt *man* and *beaſt?* Or is not the *beaſt* of the two the *nobler* and *happier*, as enjoying all the pleaſure of ſenſe, with greater freedom, without reſtraint of Laws, or thoſe checks which reaſon and Conſcience diſturb the ſenſualiſt with, and, *finally*, becauſe able to foreſee nothing of change, therefore fully acquieſcing without fear or Chap. 4.

Chap. 4. ſhyneſs in every preſent enjoyment? If this be bleſſedneſs, is it not evident, a fat Hog in dirt is more bleſſed than the moſt accompliſht ſenſualiſt living in the height of his pleaſures; as being more fully ſatisfied, and to his apprehenſion more ſecure? And let us either think or make our ſelves as much beaſts as we can, yet can we poſſibly enforce this opinion upon our moſt abuſed reaſon; that nature which hath made us ſeemingly nobler than bruits, intended us only for a parity or inferiority of happineſs to them; that is to ſay, to be *vile* with a *greater reproach.* If therefore, in ſum, the *principle* which leads to this life (*viz.*

that

that the gratifying ſenſual appetite is the moſt enhappying act of life) be ſo prodigiouſly *unreaſonable*, and the *life* which flows from it (as already ſaid) ſuch of which the meer memory, and reflexion thereupon, affects with *ſhame* and *abhorrence*: Shall we any longer be lead by the one, or contentedly wallow in the other, to the moſt infamous proſtituting our reaſon and nature? On the other ſide, if *pleaſure* be eſtimated by the due ſtandard, who will not determine the *diligent* and *virtuous* perſons to have the *ſweater lives?* To my own apprehenſion, I confeſs, there is no ſuch thing as *pleaſure*, except a man have ſome *daily* Chap. 4.

buſineſs

Chap. 4. *buſineſs* to imploy the greater part of his time. There is nothing more certain, than that fleſh and blood is not able with delight long to endure an uninterrupted proceſs of high ſenſual pleaſures: it cannot *drink* deep of ſuch *puddles* but *nauſeate* them and *tire*. Take the moſt gentle and neceſſary of them: Doth not too long *ſleep* induce *pain* or ungrateful *dullneſs*? Freequent *feeding* an *unpleaſant ſatiety*. And after all, is it not variety makes the pleaſure? Which if it be true, it is certain the idle perſons ſhare is far leſs than that of the diligent. For neither need he always deny himſelf his pleaſure in its ſeaſon; he is allow'd it when it will be truly

truly pleaſure, and without a *Farewel Sting.* Nor will he be the leſs able to *relliſh* it, when he ſhall ſit down to it, his *imployments* having got him *appetite*, and the orderly intermixture of ſacred, with common Offices, reciprocally *ſweetned*, both each other, and all his enjoyments. Verily it is not eaſie to bring in an account of the *pleaſure* of a *buſie life.* If *variety* (as before ſaid) makes the *pleaſure*, may not change of buſineſs juſtly put in for a Recreation? And what calling is there ſo barren, but it affords ſome different offices, none of them ſo ungrateful, but familiarity hath ſome way ſweetned them? which while with a diſcreet diligence Chap. 4.

Chap. 4. diligence a man he is busied in, he is pleasingly, though insensibly, delivered from those tedious nonplus's, and uneasie Shifts, to which the idle World is put, how to spend their time. And because for most or every of his *hours* he hath had *work*, he hath the happy Prospect of *fewer* lost ones to account for: In the end of the day, he *eats his bread* with *chearfulness*, and if he carry to Bed *a weary* Body, 'tis abundantly *recompenced* with an *easie mind*, and *sweet sleep*, till the next Morning returns him, without dull Head-achs, or oscitant qualms, or crapulous Clouds, like the *Stars*, only clearer by having set. When also he advances, in his

his known *Orb*, to *move* a new *round* of *action* and *delight*, and take thereof as many viciſſitudes and ſucceſſions; till that *firſt eternal mover*, the pleaſed ſpectatour and witneſs of his diligence, ſhall ſay, *It is enough, well done my faithful Servant*, who woreſt my *Image* to ſome purpoſe, and was like me in *activity*, till I had a mind thou ſhouldſt be like me too in *bleſſedneſs*. Chap. 4.

Poſſibly all do not relliſh theſe things: but I am apt to think even thoſe who relliſh them leaſt, cannot but judge, that who is acquainted with this life, would be very loath to exchange it with their duller eaſe. By ſuch time, then, as the *vileneſs* of an *idle ſen-*

ſual

Chap. 4. *ſual life*, and the *ſatisfaction* of *diligence* have been duly weighed; we may ſuppoſe all who are not loſt beyond remedy willing to ſhake off their clog; which if they would do,

Thirdly, Let them *find* themſelves *imployment* proper, at leaſt honeſt, and ſuch which may either become them, or they honour it. Thoſe who are to live on their *trades* or buſineſs cannot be to ſeek, what is imployment proper for them. Thoſe, who are meerly *Gentlemen* at large, it is preſumed, have their own diſcretion a ſufficient guide. There can none, of ſo worthy condition, be thought of ſo unhappy and neglected education; but

but it is eaſie, even for ſuch who are of meaneſt proficiency in erudition amongſt them, to find themſelves liberal imployments, worthy of themſelves. The *reading* our Engliſh Chronologers, and other like Forreign Hiſtorians (a multitude whereof are extant in Engliſh) the *ſtudy* of our *ſtatute* Laws, which are generally plain and eaſie, and both excellently fit them for the ſervice of their Country; the *acquainting* themſelves with their own *eſtates*, and particular cuſtoms relating thereto, which may preſerve them from being impoſed upon by their rooking Stewards; The *improvement* of their *Lands*, by planting Trees Chap. 4.

Chap. 4. Trees of divers ſorts, and other ingenious points of agriculture, or, if none of theſe pleaſe, the looking into *Heraldry*, conſidering and collecting the *Coat Armours* of their Anceſtours and the Neigbouring Gentry, the ſtudy of the plainer parts of the *Mathematicks*, which are eaſily writ by divers in Engliſh, as *Dialling*, *meaſuring* of *land*, *Architecture* (if that infect not too much with the itch of building) and ſuch like; At other times *Muſick*, where there is any promptitude to it; all theſe are imployments very worthy and honourable, and ſuch, in which there can ſcarce any Gentleman be preſumed ſo unhappy in his education, but he may eaſily buſie

buſie himſelf with good ſucceſs in: eſpecially if he chuſe for his aſſociats and converſe, ſuch ſober and ingenious perſons of the Neighbouring gentry or Clergy, as have any vain towards, or inſight in theſe and the like ſtudies. If theſe ſuggeſtions are not particular or large enough, there is a truly pious Book nobly writ and directed to the Gentry, which I hope none of that order will think they can in honour live unacquainted with, from whence full ſatisfaction may be had. Waving therefore that work (which is already done to our hands utterly beyond hopes of equalling) we proceed to adviſe, Chap. 4. The Gentlemans Calling.

Fourthly, That ſuch who are

Chap. 4. are conſcious to themſelves of an idle temper, if they would Maſter it, having found out proper imployment, *ſet* themſelves therein a daily *task*, or portion to be done, at leaſt until ſuch time they have a little overcome their wonted negligence. This, if they will but ſtir up themſelves, and exert thoſe powers which they wear, they eaſily may do, and as eaſily diſpatch and be conſtant to their own injunctions: eſpecially if they do not by indiſcreet promptitude over-load themſelves at firſt by too *rigid vows* or reſolves. It is the ſober zeal which is moſt laſting. Let therefore *prudence* ſhape out the work, and tis to be hoped it

it will after excite *fortitude* and conſtancy to ſuffice for its performance. Chap. 4.

To conclude all this diſcourſe: Whoever would break himſelf of an idle ſenſual habit, let him not forget, in his *firſt attempts*, the daily, due diſcharge of *divine Worſhip*. Beginnings many times are ominous; and he is likely to go worſt out of his way who miſſeth it at firſt ſetting out. It will be therefore no leſs an act of prudence, than of Duty and Piety, to *begin* with *God*, and *bleſs* every *days work*, and every *nights reſt* with *Prayer*, and due *examination* of what hath been the ſucceſs in this new engagement. By this means relapſes may be

Chap. 4. be prevented, or checked in the firſt inclinations and tendencies to them, natural powers excited to their full vigour, and (which is more than all) the holy Spirit daily call'd, and as it were a freſh tempted down, to the the aſſiſtance of the labouring mind. The ſucceſs of all which practices, it is to be hoped will be this; that the practis't will be vindicated from the ſlavery he hath contracted to ſenſuallity and dullneſs, and aſſerted into the liberty of a pious and diligent life, the deſigned end of this part of our diſcourſe.

Sect. 4. To *perſwade* any perſon concerned, to this practice, if the meer *directions*, which we

we have given, may not ſerve ſome of them as proper *means*, commending themſelves to our choice by their own *reaſonableneſs*, and the *approbation* which they receive in our breſts upon their very being propounded, and further *diſſwading* to perſit in that *life*, which they diſcover to be ſo *vile* and brutiſh, if I ſay of this practice their need further enforcement, that one conſideration ſhall ſerve for all, that it is moſt certain, as to matters of a future life and of concernment to our Souls: *Every one Lives, only ſo much of his time as is ſpent in action. Reſt*, and *eaſe*, and *refection*, are *neceſſary* indeed for the ſupport of this life, and, ſo far Chap. 4.

Chap. 4. far as neceſſary, they are undoubtedly *innocent.* It is no ſin for me to eat, drink, or ſleep, ſo far as may repair and refreſh that great inſtrument, without which here I cannot act my *body.* But it is certain, in this I have only ſerved *neceſſity*, or obeyed *infirmity:* I have done nothing excellent and worthy the name of life; nothing of any efficacy to future happineſs, any further than what I have done capacitates me again for that action, which operates to *virtue*, and ſo to future *perfection.* In plain terms, no one can think himſelf nearer *Heaven*, for *eating* and *drinking well*, any further than theſe, *repair* his *animal* and *vital ſpirits*, and ſo furniſh

niſh him with ſtrength for all employments, that is, to live Virtuouſly and Chriſtianly, the only thing which we can do of any force to our future happineſs. This then being evident, that the *active part* of life is only *life*; as *life* implies ſomewhat in *order* to a *future eſtate*, or that every man only lives ſo much as he is active; let us but conſider, how highly injurious a ſenſual lazy perſon is to himſelf. *Highly injurious* I ſay: for would I not count him ſo, who ſhould cut my life ſhorter by ſome years than it would be? This is ſuch an injury which admits no reparation: for *what ſhall a man give in recompence for his life?* Now this very Chap. 4.

Chap. 4. wrong doth every perſon, devote to eaſe and dullneſs, do himſelf. Beſides that, that very courſe many times invites various *diſeaſes* to his body, and *ſottiſhneſs* to his mind, which otherwiſe abbreviate life; it is very certain, in as much as in forty or fifty years, ſuch a perſon takes care to be as little imployed as he can; he hath proportionably to his *ſloth* and *time*, cut off ſuch and ſuch a part of his life. In a great while he hath lived little or nothing.

On the other ſide, if being now to take our leave of life, any one ſhould come with that offer to us, which

Iſa. 38. 5. by *Iſaiah* God ſent *Hezekiah*, *Behold I will add unto thy days fifteen*

fifteen years, or years of another certain number; would we not eſteem him a God indeed, ſuch a Comforter and Benefactor, which were worthy of Heaven to ſend, who ſhould aſſure us of ſuch a boon. This very benefit doth the practice we perſwade confer upon all who embrace it. For ſuppoſe, that whereas any man formerly, ſpent daily *nine* or *ten* hours in *Bed*, *four* or *five* at the *Table*, and *loſt* others in *dullneſs*, being perſwaded by the premiſes, or ſuch like doctrines; he ſpends daily *one* hour leſs in *drowſy* lying ſtill, and *one* leſs at *Table*; it is evident in *ſix days* he hath gained *one* days life. I ſaid *one day*; for though the ſum amount but Chap. 4.

Chap. 4. to *twelve hours*, yet twelve hours being as much as moſt men are ſuppoſed to ſpend daily in imployment, and theſe twelve hours being all of them gained from dullneſs, are ſuppoſed hours imployed: by conſequence then, if the time we act be in a ſenſe the only time we live, ſuch a one hath gained a day to his life and ſix days, that is, *ſixty days* and ten hours, that is, *two months* and upwards in a *year*, that is, he gains purely to life *one* year in *ſix*: yet 'tis evident by the account any may gain more who will. And ſurely he muſt be a perſon of a very dull Soul whom theſe conſiderations will no whit move. We will therefore thus

thus leave this head, and proceed. Chap. 4.

Much a kin to *idleneſs* is the next impediment, inſinuated to proceed from *depraved nature*; namely, *Levity*, *Fickleneſs*, Unſetledneſs of mind, and imployment. Sect. 5.

This I charge on them, who, though poſſibly they ſeem not ſo much given over to *ſloth* and dullneſs as the former, becauſe they are much imployed, yet in truth they are only *buſie about nothing*. Poſſibly their Fortunes, or education, or ſome like happy accident, have placed them in ſuch a condition, as that they do not need *imployment* meerly for the ſake of *livelyhood*; and, being they do not, they ſeem to

Chap. 4. make it their only buſineſs, to be as *light*, and *airy*, and *unconcerned* for themſelves as may be. Some bodies miſtaking a Complement, or making an entertainment, or any more publick accident, ſuppoſe of Church or State, is buſineſs enough for them to *tattle* off to every one they meet to day: and by to morrow ſome new giddy conceit hath caught them. All they have to do, or at leaſt mind to do, is how to paſs the day with as little *tedium*, or feeling of it as they can, and when one viſit is over, where they ſhall make the next, or what they ſhall do for a toy, or ſome Company, when they come home to ſpend the Evening till Bed time:

time: their *converſe* ſeems only a more *tame* and harmleſs *ramble*, and themſelves ignorant of the deſign and buſineſs of life. Chap. 4.

Theſe are perſons truly to be pitied, and for their *cure*, if any of them be ſo ſerious, as to take theſe *papers* into their hands and look into this part; I beſeech and conjure them they will not lay them down, till they have deliberately *peruſed* and *conſidered* a few following lines, which will concern them. Sect. 6.

Firſt, It is certain, that of all perſons in the World theſe *live* to *leaſt purpoſe*. Other men, though vitious, have ſomething to ſhew that they have lived. The *Worldly minded* Man hath commonly

Chap. 4. an Eſtate, or knows the methods of getting and keeping. The *ſenſualliſt* can tell you he has had his eaſe, and taſted (as he thinks) the greateſt pleaſures of humane life. He will tell you, he underſtands eating, hath a learned palate, knows more exactly than others the art of gratifying his ſenſes. Now though (God knows) theſe, and ſuch like, are poor and mean fruits of life; yet ſuch who can plead them ſeem to have ſomething to alledge for their neglects. But what can theſe *rattles* ſay? Or muſt they not be beyond others confounded, when all their plea muſt be, Lord, *I fixt on nothing*, nor propounded to my ſelf any end in life. I came indeed into

into the World with an immortal and ſprightly *Soul*; I had reaſon, wit, ſtrength, and many noble powers fitted for various and excellent ſervices; I had generous education, liberal (or competent) fortunes, leiſure, advantage, and opportunity to have improved my ſelf in *knowledge* and *virtue*, to have ſerv'd mankind, ſecur'd the divine favour; but all the uſe I made hereof was, only to ſport my ſelf, as idly as I could, with all, to be a buſie trifle, at the beſt to be able to paſs a Complement, or underſtand ſome vain modiſh knack, and as to any ſerious good I minded, or now may expect; I am at an utter loſs and do now too late find Chap. 4.

Chap. 4. (what I have been many times warned of, and half believed, but would never maturely attend too) that I have *toyed* my ſelf into *ſerious* and *remedileſs miſery.* The time will certainly come when ſuch mens *Conſciences* ſhall *pronounce* this ſad *doom* touching them, which will be followed with one more dreadful from a terrible and offended God, whoſe *wrath will burn too,* and in *the loweſt Hell*; *Take ye the unprofitable ſervant, and bind him hand and foot, and caſt him into outer darkneſs, where ſhall be weeping, and wailing, and gnaſhing of teeth.* Now how can ſuch trifling Spirits conſider theſe things, and not reſolve to fix themſelves in the purſuit

purſuit of ſober good? Verily though they ſhould ſomewhat *doubt* of the truth of *Religion* and the World to come, yet methinks they ſhould be aſhamed ſo to *reproach* themſelves and *reaſon* as to *live to no purpoſe*. Common ingenuity, and the ſenſe of that honour they owe to themſelves, ſhould put them on ſome ſerious thoughts; and if they doubt whether Chriſtianity be a truth, or concern them really, yet at leaſt to *ſearch* whether it be not ſo, and employ their mind a while in the conſideration of that, which if haply it ſhould be their *greateſt concern* (as in the judgment of all ſerious men it is) they are moſt miſerable Chap. 4.

Chap. 4. ſerable for having ſo long neglected.

That therefore, *ſecondly*, let me beſeech them they would conſider, and examine, whether in truth *Religion* be not a *reality?* To this purpoſe, let them be intreated to turn back to Chapter the ſecond, Section the third, and to peruſe with attention what is there ſaid to this matter. To which only I add this *demand*, which I beſeech them ſeriouſly to put to their own *Conſciences:* Can they poſſibly think, there is no ſuch thing as *humane happineſs?* That is, that mankind was made, or is, either to no end, or elſe only to be miſerable. Or if they grant an happineſs, can they conceive that

that all the happineſs, attainable by man, lies in airy rambles of mind, and a general unconcernedneſs, or proſecution only of empty trifles? Will not even common ſenſe and reaſon tell them, *happineſs* muſt rather ly in *a ſedate fixedneſs of mind*, or ſuch a temper, which man reflecting upon, *approves* in himſelf and *acquieſces* in, that is to ſay, in ſerious Virtue; a thing which ſuch perſons are very much ſtrangers to, and have little thought on. And then, is not *true Virtue* but only another *name* for *being religious?* Chap. 4.

Thirdly, Religion then being allowed to be a reality (as I do not doubt but upon due conſideration of what I have

Chap. 4. have before deſired may be conſidered it will) I only further beſeech ſuch perſons to conſider, how miſerably *behind hand* they are in the matters of *greateſt neceſſity*, and of *trueſt concernment* to themſelves of any thing in the World. How many *ſins* have they, which ly *unrepented* of, who never yet ſeriouſly thought of repenting any? How many *luſts* to be *mortified*, who never yet heeded that they wore any ſuch thing? And what a World of *work* have they to do, who never yet ſo much as attempted any thing of the ſerious work of life? In a word therefore, I beſeech them to peruſe and conſider what hath been aboveſaid to the

the *idle* man: the caſe of both is alike, and the ſame conſiderations and remedies are moſt pertinent and applicable unto both; and will I doubt not, where cloſely laid to heart, bring the *vaineſt* ſpirit to the *ſerious* practice of *devotion* (which we have elſewhere laid down) and by that to true and endleſs *Beatitude*. Chap. 4.

The laſt ſort of Impediments in ſacred things ariſing from our ſelves is, *Paſſion* and *inordinate affection*, the violent and laſting diſturbances whereof put many beſides, not only their *holy*, but *common* duties, leaving in them little of man, but the ſhape, and that to ſometimes ſtrangely diſguiſed. Thoſe paſſions which Sect. 7.

Chap. 4. which more commonly thus tyrannize over the Soul, are *love*, and *anger*, and *grief*. I am content to diſtinguiſh *love* from *luſt*, and to take it for the affecting a ſingle perſon in order to an honeſt marriage. Where it is otherwiſe, it is moſt extravagantly inordinate. But even this, in many younger perſons, obtains a ſtrange dominion over the Soul, uſurping their *thoughts and time*, and employing them wholy in Viſits, Rhimings, Apparelling, little purveyances for gratification of the Paramour, fears, hopes, complaints, and innumerable like phantaſticks; to all which, not only devotion, but even ſleep and food, many times give place.

In

In like manner the *angry* man meditates only *revenge*, rowls in his mind the circumſtances of the affront, neglect or injury he hath ſuffered, inveighs, rails, perhaps curſeth, rageth, and indulges the turbulent queſt of wrath, till it commences malice, or a ſetled hate: and then as it ſhall at any time by fits revive, it will be able to *command* both *thoughts*, and *time*, and all his *powers*. In many is *grief* no leſs tumultuous, eſpecially that conceived for *loſs of friends*. We may frequently obſerve bereaved ones ſtrangely tranſported into an heedleſsneſs both of God and themſelves, thinking of little but the actions or perſons of their deceas'd Chap. 4.

Chap. 4. deceas'd beloveds, impatient of any other diſcourſe, and beſotting themſelves with continued moans and tears, and ſo both *diverted* from and *indiſpoſed* for ſacred imployments. Now as to all theſe or any other affections we are to eſteem them *inordinate*; *firſt*, when they *diſturb* and blind *reaſon* and mans practical judgment, whether they do that by *tamer prejudices* injected, or by more *boiſterous commotions*. Or *ſecondly*, when, though they have not prevailed to blind reaſon and Conſcience in its Proceſs, yet they *overbear* all its genuine *dictates*, uſurp its power, and command the headlong man (by them become a demy-brute) into

into what ever they ſug- Chap. 4.
geſt.

The *cure* of this evil muſt Sect. 8.
be by *mortifying* and *maſter-*
ing the Uſurper. Which that
we may the ſurer do, we muſt
firſt conſider his *power*. The
ſhorter his *reign* hath been,
the more *eaſily* will he be *de-*
poſed. Firſt, if we remem-
ber our ſelves only to have
been now and then in a paſ-
ſionate *fit*, our buſineſs will
be only to *prevent* that paſſi-
ons *recurring*. But, ſecondly,
if the inordinacy of paſſion
be become *cuſtomary* and ha-
bituate, not only preventive
means muſt be uſed but *ex-*
tirpatory.

In the former caſe, I ſay,
we are chiefly to take care
for the *preventing* inordinacy
of

Chap. 4. of the returning paſſions, which we find to have infeſted us. And that will be done, *firſt*, by *ſtudying* the particular *occaſions*, which have raiſed paſſion to ſuch exceſs, and either avoiding, as far as may be, the *things themſelves*, which have been ſo unhappily inſtrumental, or *arming our ſelves*, and providing; if they cannot be conveniently avoided, (which, till we have a little maſtery of our ſelves, were ſafer) to manage them with temper and calmneſs. We muſt reſolve, it ſhall not be in the power of each Child and trifle to diſturb our quiet and reaſon. To this purpoſe we are to conſider, what it is in us which hinders ſuch

ſuch temperate management; Chap. 4.
poſſibly ſome other luſt (*whence come Wars and fightings amongſt you but from your luſts*, &c.) and then care muſt be taken for the removing and mortifying that. For inſtance, in the caſe of *anger*; Reflecting on my ſelf, poſſibly I find I have, or too ordinarily do betray a pitiful and impotent Spirit, by *talking* my ſelf into anger; which to the end I may remedy, I conſider firſt, whether I can *avoid* conteſting diſcourſes. And finding it in a manner impoſſible to live in the the World (at leaſt in my own particular ſtation) but I muſt ſometimes be ingaged therein; *I examine* what it is *hinders* that I cannot diſcourſe

Chap. 4. courſe any controverſy, but I run upon this rock of paſſion. Searching then the *cauſes*,. One haply I find to be, an *high conceit* of my ſelf which begets contempt and ſecret ſcorn of others. If therefore in diſcourſe any keep not that diſtance, which my pride thinks meet they ſhould, or ſeem other ways by themſelves or others equalled to me, my diſpleaſure is moved and rage preſently inflamed.

A ſecond reaſon, but flowing from thence, poſſibly may be *ambition*, and a deſire not ſo much to *be* learned, as to be *reputed* ſuch. It may be, I cannot endure to have my reaſon over-maſtered, when I have once engaged, or to give

give place in any knowledge which I pretend too, and yet too rashly pretend to all. Chap. 4.

Again, it is not impossible but that *Covetousness* may be a partial root of this evil: For desiring a rise, it may seem a prudential mean hereto to be ready by all methods (of which I may think over-talking others may be a vulgar one) to represent my self as one who deserves it.

The only course then here, for certain prevention of inordinate anger, is to endeavour the *mortifying pride, ambition*, and *worldly-mindedness*, to take up mean thoughts of my self, and be content with my present station and moderate provisions. But for as much as the fore-

Chap. 4. forementioned occaſion of this paſſion may be much avoided, and many a conteſt waved, I muſt therefore, as far as may be, endeavour that, by reſolving and taking care; *firſt*, not to put my ſelf on diſputative diſcourſe without due enforcement. And if, *ſecondly*, upon ſuch engaged, to diſcourſe ever with memory of my own infirmity, and a jealous watch over my waſpiſh mind. With ſuch caution armed I ſhall prevent the hurt, though I could not avoid the danger.

For the better practice of this firſt rule, it will concern us, that we often *conſider* our *buſineſs before hand*, and *avoid*, in perſon, ſuch matters, as may embroil by employing friends,

friends, reſolving rather to ſuſtain and devour little loſſes and affronts, than forfeit our temper and calmneſs, or ſome other little expedients, which prudence will ſuggeſt. Tis true indeed none of mankind hath the power of preſcience, nor can we foreſee all the circumſtances and perplexities of our affairs, but ſuch a general proſpect of them any conſiderative man may have, who pleaſeth, as may help to deliver him, if diſcreetly managed, from a multitude of extravagancies of this kind. Chap. 4.

A *ſecond* rule will be (where the firſt hath not, or could not be practiced) that, when we find occaſions adminiſtred

Chap. 4. minister'd and passion now working, we *repress* it *early*, by consulting reason and our own resolutions of a calm, or, if this cannot be, by *diverting* the passion by other imployment of our senses and powers. In love; if looks inflame, I can divert them, and go and contemplate a *Skeleton*, &c. In anger; if discourse embroil, I can shut up my mouth, or leave the Company, or engage in other discourse with some more unconcerned person. In grief; if I must indulge lamentations and tears, I can go to Prayers, and there vent them, turning natural affection into grace. If either of these rules take place the passion arrives not at its

height, and so the discompo- Chap. 4.
sure is prevented. But suppose the winds up, and the tempest strong, what course then to be taken so to govern the swoln mind, as that it may not rage beyond Devotion?

Here the way will be, *first*, while the *memory* of every passage is yet *fresh*, to sit down and *consider*, how strangely we have *forfeited* our *selves*, what Fools or Beasts we have been. Where was our reason, and those noble powers, by which we should have justly weighed, and gravely born all occurrences of life? Remember, peevish man, the *commotion* of *blood* and *spirits* thou now feltest, yea but the very out-

Chap. 4. ward *change* of *viſage*, which in like fits thou haſt ſeen in others, and hadſt thou had patience to have lookt in a Glaſs, mighteſt lately have done in thy ſelf; and how unproportionable theſe tumults to their true and firſt occaſions? Further, what diſhonourable *violations* of what *became* thy degree, haſt thou been guilty off? What *mean condeſcenſions* muſt thou be put to in the end for reconciliation? In a word all conſidered, will not the *ſum* eaſily *ſhame* thee into penitence, and an holy confuſion before God, and ſo bring thee on thy knees.

But if the paſſion be ſo *headſtrong* as that it expectorates ſuch conſideration, and ſeems

ſeems not only an Impedi- Chap. 4.
ment to Devotion but to thought too, headlong as thou art run into thy *Cloſet*, and fall down before God: thou haſt helps, pour out ſuch *Prayers* as thou canſt, and if thou canſt pour out none, kneel ſilent, and, as if by a *mute confeſſion*, ſhew to Heaven, what thou canſt not expreſs, thy *diſorder'd Soul*; this practice ſhall either appeaſe thee, or turn thy paſſions which way they ought, into more fervent Devotions.

This I truſt may cure a *fit* of any paſſion: but where it hath got through frequent indulgence an *habitual Dominion*, the *cure* will be longer and more difficult, yet may

Chap. 4. it in good meaſure be effected; *firſt*, by *refraining* the *actual eruptions* of that paſſion, whatever it is. For it is ſure, as it got this head by frequent Victories of reaſon, ſo by the ſame it ſtill maintains its power. The former rules therefore are here with care and Conſcience, and invocation of the Divine Bleſſing, to be again looked to and practiſed.

Further, it is to be conſidered, whether common way of life, *diet*, *converſe*, and *buſineſs*, occaſion not this enormity; and if it do, what may be changed or redreſt in any of theſe points is carefully to be ſtudied, and put in execution. It is certain, nothing ought to ſeem dear to us

in

in reſpect of our Souls; and we are to remember, the *nouriſhing* any *inordinate paſſion* in them, makes them properly *unfit* for *Heaven*, and *breeds* within them ſomething of the very eſſence of the *Helliſh Eſtate*, habitual diſorder and inquietude. Chap. 4.

WE

Chap. V.

§ 1. *The former generals useful in particular Cases not named.* § 2. *Schism prejudicial to Piety, and a grievous sin.* § 3. *Remedies thereof.* § 4. *The Conclusion of the whole discourse.*

Sect. 1. WE have thus surveyed the most common *Impediments* of Devotion or the Divine Worship, together with their proper *redress* or methods of *removal.* It is very possible addition might have been made of more particulars; but those I presume either more *rare*, or at least *reducible* to some of the more general heads mentioned, and so

so removable by the same methods. For instance; Curiosity, if referring to objects of knowledge, and importing a busie enquiry into things inconsiderable, uncertain, or not determinable, may *hinder* many a sacred Office; but is reducible to the head of *Intellectual Pleasures*: If to Habit, to the head of *Vanity in Apparel*; If to Diet or bodily Ease, to Sensuality; and so of many others. Chap. 5.

Only one thing offers it self not yet touched, because an *Evil* not so much from a *single Enemy*, as from a *complication* of their joint malice and poison; and that is *Schism*, a notorious Impediment of publick, and blast- Sect. 2.

Chap. 5. ing of private Devotion. And this, I say, though chiefly sown in the World by the *Devil* at first (whose *work* from the beginning it hath been to *divide*) yet now propagated by a *World* of his *Agents*, and would seem even *innate* in the proud pragmatical tempers of some men. It could not therefore so fitly be referred to any of the three *Classes* mentioned, as here spoken of by it self, because deriving from all the originals of the other three. Now by *Schism* we know is meant a *separation* from the *common body* or Church of *Christ*, by *Doctrines*, *practices*, or *modes* of *worship* of our own, contrariant to its determinations, laws, or customs.

ſtoms. But as this ſin is common amongſt us in this Nation, it ſignifies nothing elſe, but a *ſeparation* from the *Communion of our Church*, a modelling little Congregations according to rules different from the publick policy of the Church, or holding with theſe, ſo modell'd, in a *ſingular* and *novel* kind of Worſhip. Now this, I ſay, as it is evident by plain experience and matter of fact, that it takes off great numbers from the *publick Worſhip* of God, ſo is it certain from Scripture, that it very much *blaſts* their *private Devotions*, both by *debarring* the perſons peccant of thoſe *bleſſings* of Heaven, which otherwiſe they would have received; Chap. 5.

Chap. 5. received; and many times *bringing upon* them heavy *judgments* and calamities. Dreadful is that which we read of *Nadab* and *Abihu*, who but for burning the *incense* upon *common fire*, were themselves *burnt* up before the Lord. And that of *Uzzah*, who out of a good intent, as would seem, supporting the Ark, which *belonged* not to *his place* and function, but only to *consecrated hands*, was *struck dead* in the same moment. We read not that in any other points these *deviated* from the *common laws*: and if so *small violations* of *order* brought such *dismal wrath* upon these persons, what may those expect who at once *reject* in a manner all the

the *Orders* and *Laws* of the Church? Chap. 5.

I know, the persons chiefly guilty of this sin will pretend their cases different from those of these men, because they violated *Order* evidently *instituted* by *God*, whereas themselves only offend against *humane Constitutions*. I answer hereto; *first*, the *publick worship* of God is certainly *no humane* but divine *constitution*. And, secondly, those *laws*, which are made by the *Church* of *Christ*, for preservation of order, peace, and unity in the said Church, being not *contrary* to any *written law* of Christ, are not to be esteemed *purely humane*; being that the Church was *invested* by Christ

Chap. 5. what is this, but to *prefer* our *own opinions* before the *confeſſed commands* of Chriſt? The preſent *ſeparation* then from the *Church* of *England*, by her *Non-conforming Sons* (if yet ſome of them may be called *Sons*) is not *juſtifiable*, and therefore (as by what hath been before touched appears) *miſchievous*, and a great *hinderance* and *bane* to true *piety*.

Sect. 3. For *remedy* then of this evil: Let every perſon tainted herewith; *firſt*, endeavour to *ſatisfie* himſelf of the *real ſinfulneſs* of Schiſm, as being a plain violation of the Order and Inſtitution of Chriſt, directly contrary to the Doctrine of his Apoſtles, eſpecially St. *Paul.* 1 *Cor.* 1.

11,

11, 12, 13. and Chap. 11. 18, 19, 20. and in many other places: but moſt pertinent to the preſent practice of our Schiſmaticks. 1 *Cor.* 14, 26. Chap. 5.

Being thus ſeriouſly convinced of the ſinfulneſs of Schiſm, proceed we *ſecondly*, to the conſideration of the *danger* and *miſchief* thereof: *firſt*, to *our ſelves* in particular. As long as we live in any known ſin, and ſuch an one is Schiſm now to us, we cannot expect from God the pardon of our other ſins, his favour, or the acceptance of our perſons and Duties. Not only the *plowing* (or common works) *of the wicked are ſin*, but even their *Prayers* and holy duties *an abomination*. Beſides, what unſpeakable *benefits*

neſits do we *loſe* hereby? The *influences* of Gods *Spirit* are always moſt plentiful in the publick Aſſemblies. The adminiſtration of Divine Ordinances, there moſt ſolemn and affecting. The *preſence* of ſo many ſerious and *devout* perſons, whoſe *Prayers* may *fetch* down *bleſſings* on them, whoſe own Prayers would not be heard; the united ſupplications, Devotions, and conſent of all (by the promiſe of Chriſt) more prevalent, the *intereſt* in the *Prayers* of the *Univerſal* Church of Chriſt (or all the faithful every where) which, while we hold Communion therewith, daily are preſented before the Throne of God in our behalf; all

theſe

theſe are of great efficacy and Chap. 5.
conſiderableneſs both to our *ſecular* and *eternal* weal. Shall we then, for the humouring a *peeviſh nature*, or *proud conceit* of our own, forfeit ſo great benefits, and run headlong into ſo dreadful danger?

But then *ſecondly*, as to the miſchief Schiſm doth *publickly* to the *Church* of Chriſt and Chriſtianity it ſelf, that alſo ought to be conſidered, though it be ſo *various*, as that it is not eaſy to comprehend all points thereof. *Firſt*, it adminiſters proper *ſcandal* unto others. How many plain honeſt perſons are turned out of the plain and certain way to Heaven, others intangled and hindered with

ſcruples

Chap. 5. ſcruples injected by the continued and multiplied Schiſms of ſuch, whom they converſe with; ſome induced to do what they think unlawful, others to reject that which being in it ſelf innocent, and enjoined them (and quietly it may be before by them uſed) they cannot refuſe without ſin. Thus hereby we deſtroy, not only our ſelves, but even *our Brethren for whom Chriſt died.*

Further, *ſecondly*, doth it not beget *contentions*, *envy*, *wrath*, and implacable hatreds, which the very Scripture ſpecifies to be a proper part of the Heatheniſh Life? Are there any fewds ſo irreconcilable, as thoſe, whoſe grounds are pretendly Religious

gious diſſents. And then, *thirdly*, can there be any other ſuch *diſgrace* to the *Goſpel* of Chriſt, as that it ſhould promote and foment what it came to overthrow; the *Kingdom of* the *Devil*, *Heatheniſm*, ſtrife, malice, railings, bloudſhed, and the like? Hath it been ſo long in the World to no better purpoſe? What then may Atheiſts and wicked men ſay of it, and how juſtifiable (through our practices) ſeem their Blaſphemies? Again, *fourthly*, may it not be obſerved that *Schiſms* ſtill have *ruin'd* thoſe *Churches* where they have prevailed? Nay, *laſtly*, do they not *deſtroy* common *Chriſtianity*, and *induce Atheiſm* and *Irreligion*? Is it not

Chap. 5.

Chap. 5. not plain, that men having once departed from the Church, make no end of ſwerving from the truth, till they come to plain Atheiſm? Being ſeduced to think their firſt Faith falſe, they eſpouſe a ſecond; and as they *advance* in *novel ſpeculations*, they are tempted to ſuſpect their ſecond perſwaſions, and then take up third ones contrary to both the former, and ſo onward, till reflecting upon themſelves, and ſeeing or imagining they have been *deceived* ſo *often*, they conclude *all Religion* to be but a *deceit*; and accordingly *caſt* it off? Is any thing more obſervable amongſt our preſent Schiſmaticks than this? To conclude then this point

of

of the miſchievouſneſs of Schiſm: if the *peace* of the *Catholick* Church, which we by Schiſm rend, or *intereſt* of the *Goſpel*, which we hereby diſhonour and expoſe to the Blaſphemies of its Enemies (by us juſtified) if the proſperity or quiet of this our *native Church*, which as far as in us lies we embroil, be at all *dear* to us, nay if we have any *belief* of, or *reſpect* and tenderneſs towards *Chriſtianity*; or any *Religion* at all; if we are touched with any *regard* to the *Souls* of our Chriſtian *Brethren*, or wear any *love* and concernment for our *own* Souls; by theſe and all theſe, as we would not have Religion driven out of the

Chap. 5. World, nor our ſelves ſhut out of Heaven, are we engaged and conjured to *leave* off *Schiſmatical practices*, to *mortify* all *inclinations* thereto in our hearts, and to live in Communion, with and Conformity to our Mother Church.

Being thus cordially ſenſible of the *ſin* and *danger* of Schiſm, for the ſurer reconciling our minds perfectly to the Church; *thirdly*, let us ſtudy and endeavour to *inform* our ſelves of the *reaſon*, *intent*, and *uſe* of thoſe things, which moſt offend us in the Church practice. For it is moſt certain the *ignorance* of theſe, is the greateſt *ground* of *diſaffection* to them. A great multitude of people were

were born and bred up in pla- Chap. 5.
ces and times, wherein the *diſuſe* of the preſent Orders of the Church hath made the uſe ſtrange to them; and again *uſages contrary* preoccupated their minds with ſtrong prejudices againſt theſe. Theſe prejudices muſt be laid aſide (for it is very unreaſonable to condemn a law or practice of the Church of God, becauſe it hits not our humour, or we underſtand it not) and the things in queſtion be conſidered with a calm and equal mind, and the Churches deſign, the nature of the injunction, the liberty otherwiſe left, honeſtly and evenly ponderated. And if there ſhould ſtill remain one or two ſmall things,

Chap. 5. touching the reaſon and meaning whereof we are yet to ſeek, we are not to be ſo *unreaſonable* as to *decline* all becauſe we *underſtand not ſome* little point; but to proceed in an honeſt and devout Conformity and Communion ſo far as we underſtand, expecting quietly, and being ready to receive ſatisfaction in the reſt. And the practice hereof will not only otherwiſe bring the divine *bleſſing* upon us, but eſpecially fill our hearts with *Joy* and *Comfort*, from the ſenſe of our own minds being ſatisfied and peeviſh humours maſtered, and a ſweet Communion maintained with the full Aſſemblies of our Chriſtian Brethren, yea with all the faith-

faithful throughout the world. Chap. 5.

Laſtly, For as much as it is certain, that Schiſms generally ariſe from particular mens *pride* and *opinionativeneſs* of their intellectual Abilities, he that would throughly root this evil out of his heart, muſt *ſtudy humility*, modeſty, and meekneſs. And truly that man who ſhall upon ſerious conſideration with himſelf *recollect* how *often* he hath *erred*, what a multitude of *opinions* he now hath, in which he is not ſure he doth not err, by reaſon they have not, or are not capable of demonſtrative proofs, and again how *innumerable things* there are, of which he is now *ignorant* (many ſorts and points of

Chap. 5. different learning) which possibly, if known, would detect to him many an errour, which he now embraceeth for a truth, evince many things to be truth which now he judges errours; and finally disentangle him from manifold scruples; he, I say, who shall weigh attentively all these things, will not so peremptorily *lean* to his *own judgment*, but that he will be willing to hear other men, submit to elder, graver, or, in this or that particular, better informed judgments than his own; but especially to that which all good men believe *sacred*, the *judgment* of the *Church*.

In fine; the two first considerations propounded may be

be ſuppoſed ſufficient *diſſwa-* Chap. 5.
ſives from Schiſm; theſe two laſt *means* to *undermine* and root it out of the Soul. And as to what elſe remains on our parts for its extirpation, it is in our own powers; to wit, that we *tolerate* not our ſelves in *Schiſmatical converſe*, diſcourſe and ſociety, the *bane* of honeſt *plain devotion*, that we break off ſuch acquaintance that we reſort not to, nor maintain Covenant with, ſchiſmatical Congregations, that, on the contrary, we *return* into the boſom of our *deſerted Mother*, and maintain devout Communion with her. Nor need it trouble us, if we have entred into *Covenant* (as they call it) with this or that Schiſmatical Con-

Chap. 5. gregation, to *break* with them: for, that *Covenant*, which took us off from Communion with the Catholick Church, being in it ſelf unlawful (that I ſay not abominable, ſinful and damnable) it is a *ſin not to reform*, that is, *not to break it* with *ſorrow* of heart, and *prayer* for forgiveneſs that ever we made it. And thus if we do, there is no doubt, by the bleſſing of God, we ſhall be delivered from Schiſm, nor will that hinder us in our Heavenly courſe.

Sect. 4. *In ſum*, and for a concluſion to the whole, it is apparent, that there is *no Impediment* of Devotion which is not by *care* and *diligence*, through *divine grace removeable*;

able; nor indeed any *difficulty* in Religion which is *not* eaſily *ſuperable* (any luſt which is not mortifiable) by a reſolved and ſeriouſly devout Chriſtian. Whatever there can be imagined of pain and troubleſomneſs herein, is only in the firſt attempting the evil habit, we are to deal with: when we have once broken our ſelves of the bad cuſtom, holineſs will be eaſier to us than vice; at leaſt I may ſay, we ſhall have *leſs trouble* to *anſwer* the ſollicitations of the *fleſh*, and repel the attempts the *Devil* and wicked *World* make upon us, than we had formerly to lay or keep *aſleep Conſcience*, or procure from our ſelves leave that we might ſin. Chap. 5.

Chap. 5. *Let* our *our loins therefore be girt about and our lights burning.* Let us *ſtir up the gift of God in us*, and be true to our ſelves in a faithful employing both natural powers and divine grace, and no doubt our *enemies* will *fall before us*, all the Chains and weights they would caſt upon us ſhall fall off, all their Cords drop aſunder, and their machines miſcarry; nor will there any thing of moleſtation remain, but only the ſweet memory of having overcome it. The *pleaſure* of *devotion*, and a *clean breſt* kept thereby, will *ſweetly conſtrain* us to a ſtrict obſervance of it: nor ſhall we be in a manner able to impetrate from our ſelves a diſ-

penſation

penſation for its neglect. And this *daily faithfulneſs* in holy *duties*, and converſe thus maintained with God, ſhall not ſo much with *Moſes*'s make our *faces to ſhine*, as embelliſh our *Souls* with the *beauty of holineſs*, and repleniſh our Conſciences with *ſerenity* and *glorious joy*. We ſhall be able to ſee Heaven, though not with St. *Stephen opened*, yet with St. *Paul prepared for us*, and bleſs God not ſo much for *making it*, as *making* the *way* thither *piety and virtue*. We ſhall ſo transform our *lives* as well as our *ſelves*, that to live will be but to Conquer, and we only ſeem to paſs as it were from one Heaven to another. Chap. 5.

The End.

THE REASONABLENESS AND NECESSITY OF A POSITIVE WORSHIP.

And particularly of the *Christian Worship.*

Πασῶν τῶν ἀρετῶν ἡγεμών ἐστιν ἡ Εὐσέβεια. *Hierocl.*

LONDON,
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MDCLXXI.

A DISCOURSE OF THE

Neceſſity and *reaſonableneſs* of a *Poſitive Worſhip*; and particularly, of the *Chriſtian Worſhip.*

The Introduction, *propounding the general heads of the diſcourſe.*

REmembring that all concluſions beget ſo much the

the fainter perſwaſion, by how much in their deduction we have proceeded to a greater diſtance from firſt and neceſſary principles, I ſhall endeavour in the cauſe undertaken to keep as near to indubitable or allowed foundations, as I can. And if I ſhall make it evident;

1. upon the admitting the *juſtice* of *providence*, that we are enforced to believe, ſome ſuch *revelations* as Chriſtians pretend to, muſt have been, and by them the *inſtitution* of a *poſitive worſhip*, and fur-

2. ther upon view of the *ſuppoſed poſitive worſhip*, if it appear in all its parts to be ſuch, as that the ſupreme God proceeded not arbitrarily, and by a meer Sovereign power

or

or humour, in its inſtitution; but therefore appointed this or that, rather than another Office, becauſe *apteſt to ſecure the good of man*, that is, to *plant* and *radicate virtue* in him; between which, and humane *happineſs*, there is, according to the *order of nature* (which himſelf, before ſuch inſtitution, had framed) a neceſſary *connexion*; I conceive I have done enough to perſwade any rational perſon, that he ought in all reaſon to pay ſuch poſitive worſhip, which, by ſuch *inſtitution* and its own *natural conduceney* to his happineſs, he perceives to *oblige* him: that is, I have evidenced the *neceſſity and reaſonableneſs* of a *poſitive wor-*

ſhip,

ship, and of *such* an one as we pretend to. And more particularly, as to the *Christian doctrine and worship*, if
3. it shall appear that the very *frame of its History* lies so, that we cannot with any tolerable sobriety disbelieve, either the History, or the doctrine which it implicates, the very *tradition* it self carrying in it self so convictive evidence of its truth; I may then conclude, that we have the *greatest reason* to *receive* and *practice*; particularly, every such *particular office of worship* as that *Christian doctrine* prescribes, and *none other*. And though I shall not adventure to call these demonstrations; yet I hope by such time as I shall have done,

done, they will be found for the moſt part to come as little ſhort of ſuch, as the nature of my ſubject will admit.

Briefly and diſtinctly: I ſuppoſe it will be allowed, that *poſitive worſhip* is to be *paid*, if there be any ſuch by the *ſupreme God* inſtituted and *commanded*. Now I pretend, that firſt, the *inſtitution* of ſome poſitive worſhip follows, admitting the *juſtice of Providence*. That, Secondly; in that *poſitive worſhip* ſuppoſed by *Chriſtians obligatory*, there is ſuch conducency to *virtue* (on all hands acknowledged the principal neceſſary) as renders that worſhip moſt *fit* to oblige us, and every way moſt

most *just* and *reasonable*. That, Lastly, besides this, the *Divine institution* of this particular Worship, *de facto*, is irrefragably evident from the *certainty* and undeniableness of the *History* of *Christianity*, and of the *Scriptures*.

Chap.

Chap. I.

§ 1. *A fuller propoſal of the firſt point,* viz. *That ſome poſitive worſhip there muſt be, and three propoſitions to evince it.* § 2. *The firſt propoſition proved.* § 3. *An objection anſwered.* § 4. *A ſecond anſwered.* § 5. *An illuſtration of the inſufficiency of reaſon to bring men generally to virtue out of Hiſtory.* § 6. *A third objection anſwered.* § 7. *The ſecond propoſition proved.* § 8. *The third propoſition proved.* § 9. *Objections in common againſt revelation and divine records anſwered.*

IT is not unuſual for *ſtubborn dogmatiſts* when *forced*

Chap. 1. *ced* from ſome beloved *principles* by their detected *abſurdity*, to ſeem liberally to *grant* what they are no longer *able* to *deny*; and notwithſtanding all their conceſſions (in common appearance, to the prejudice of their cauſe) to pretend their cauſe no whit enfeebled, and their perſwaſions as unſhaken as ever. Thus (to omit the tracing this practice in men of other intereſts than thoſe we have to deal with) many pretended *Maſters of reaſon*, who a long time would fain have perſwaded themſelves and the World, that the *Being of a God* (or *provident Creatour* and *Governour* of all things) the *Difference of good and evil*, the *Immortality of the*

the Soul, and *different Eſtates* Chap. 1.
in that immortal life, were but the *frauds of Prieſts* or *ſtratagems* of ſome deeper *Politicians*, ſeeing now that they can no longer maintain their doctrines againſt that convictive evidence, which enforceth their contraries, are content at laſt to admit a *Creed* conſiſting of theſe Articles named, and generouſly allow what (againſt their wills) they ſee demonſtrated. But in the mean time they ſtifly contend, that the *only worſhip* of this God, and ſole condition of ſuch immortal happineſs is virtue: Nor do men need *Prayers*, or *Sacraments*, or *Prieſts*, or what they would be content to have named *appendant Cheats*.

Chap. 5. *Cheats.* And then as to the name of *virtue*, *that* they will be sure so to explain, as to leave a *Latitude* for their own *vices*. So that in fine, though some of the *outworks* of this *Troy* be *yielded* upon constraint, yet the body of the *City* is *kept* strongly, the *Helena* still held in fast embraces: they may be (as pretended) by the Warranty of Reason, as *profane* and *scornful* of Religion, at least of the *Christian Worship*, and so in the end of all *virtues* purely *Christian* (such as *mortification*, *Self-denial*, &c.) as ever they were.

Against these we say, that if they will be *reasonable* and *impartial*, and admit the same evidences in this case as they do

do in others of like nature, beſides that *Natural Worſhip* of God, which conſiſts in *virtue*, and purely *natural acknowledgments* of him, both they and all men muſt confeſs *Offices of Divine Worſhip* by *Poſitive right*; ſuch as in Chriſtianity are, *Prayer* and the Miniſtration of the *Word* and *Sacraments*. Which thing we truſt to make out by theſe following propoſitions.

1. That it is but *Reaſonable* to believe that God hath *revealed* his *will* to man touching ſuch things which he *requires* of him in Order to his *happineſs*.

2. That it is but *Reaſonable* to believe ſuch *revelation* ſhould determine the *Offices* of *Divine Worſhip*. 3. That

Chap. 1. 3. That *holy Scripture* (or that revelation which acquaints us what God requires of us in order to our happiness) pretends to *prescribe* to us by what *acts* God will be *worshiped*, and it is but reasonable to admit generally what it in this case *prescribes*.

Sect. 2. First, I affirm it reasonable to believe God hath revealed his will to mankind in such things which he requires of him in order to his future happiness, and in default of which man becomes after this life necessarily miserable: or in the words of an Adversary, that the supreme God hath delivered Oracles with an intent to oblige mankind. And I affirm

firm it *reaſonable* to *believe* this, becauſe it is not only *poſſible* but *facil*, and ſuppoſing the *providence* and *juſtice* of the ſupreme God (which are granted to us) *neceſſary*. Certain it is *nothing* can *circumſcribe* the power of an *Almighty* Agent, but the making *contradictions* together true or (by which we mean the ſame) impoſſibilities. Now what *contradiction* is there here, that the *ſupreme God* ſhould *ſignify* his Sovereign *will?* Chap. 5.

Nay, is it not contradictious to ſay it is not poſſible he ſhould? For as it is beyond controul demanded *Who made the eye ſhall he not ſee? Who planted the ear, ſhall not he hear:* ſo is that alſo as ir-

Chap. I. refragable, *Who made the tongue ſhall not he ſpeak?* Who *gave man* a power and means to ſignify his conceptions, ſhall he only be left in a *neceſſity* of *eternal ſilence*, or an impoſſibility of uttering his great mind? Poſſible then it is: And further, is it not contradictious to think it difficult? He who made all the *ſenſes*, and ſo contriv'd his Creature Man, as that he ſhould generally take in his *knowledge* by his *ſences*, ſhall he be more unable to communicate to him the knowledge of his will by his ſences than by the intricate and more perplext, and dubious ratiocinations of his *mind?* Beſides, what can be *difficult* to him whom nothing can *hinder?*

der? And what can hinder him to whom it is as eaſy to annihilate what hinders, as ſupport it in that being which it never had nor maintain'd without his influence? Thus far then *reaſonable* this is to be believed becauſe *poſſible* and *facil.* Chap. 1.

And I ſay ſuppoſing (what is on both hands allowed) the *providence* and *juſtice* of the ſupreme God, it is *neceſſary* his will ſhould be revealed, in matters which are of ſuch concernment to mankind as that upon them the *happineſs* or *miſery* of an *immortal* Soul depends. For admitting the providence of God, we have admitted he *rules* and *governs* the World: and the *rule* which he exer-

Chap. 1. ciſes over every thing (if it be not *tyrannical* and *arbitrary*) muſt be ſuppoſed *ſuiting* with its *nature*: He governs therefore his *reaſonable* Creature by a *Law*, that is, by a certain rule of life preſcribed to him, to which rule if he ſquare and conform his wayes, he ſhall be happy, but if he prove refractary, miſerable. Now that God ſhould *require obedience* to a *Law*, and that too under the *penalty* of *everlaſting miſery*, and yet this Law never be promulged, but *reſerved* in the arcane of his own unſearchable mind, is tyranny altogether irreconcilable with juſtice.

Sect. 3. Nor can any thing be brought to invalidate this neceſſity as far as I am able to ſee,

ſee, except it ſhould be bold- Chap. I.
ly ſaid, either that God *requires nothing* of man in order to his happineſs, or *nothing* but what he may *ſufficiently ſee* and know by *conſulting* his own *mind*. The *firſt* of which, I cannot think any perſon will ſo forfeit humanity, as to venture on; and the *ſecond*, thoſe, againſt whom our diſcourſe proceeds, cannot, if they will be conſtant to themſelves, pretend.

The firſt I ſay I do not conceive any man can perſwade himſelf to ſay, at leaſt to believe. For let us conſider its *contradictiouſneſs* to all manner of *pretenſions to reaſon*. Suppoſe any who would be thought a *rational*

Chap. 1. *person* to averr, God requires nothing of him nor any man in order to his happiness: yet is that man in the mean while *conscious* unto himself (possibly conceited of the strength) of his *reason*; and (being we suppose him to believe a *Creator*) conceivs himself endued with this reason by that *Creatour*, that is, by *God*. I say then, being he believes God requires of him nothing in order to his happiness, he believes God gave him his reason either *not to use* it, or, if he pleases to *abuse* it. For if he believes God gave it him to use in any way, so as not abuse it, he must believe God *gave* it him to the *end* he might do things *worthy* of it, that is, be *vertuous* and thereby seek his own *felicity*.

But

But this he pretends to diſbe- Chap. 8.
lieve, for he avows God requires of him *nothing* in order to his happineſs, therefore *not* the right *uſe* of his *reaſon*. So that, in fine, if he believe any thing, he muſt believe God *gave* him *reaſon* to *abuſe* it, and by actions contrary to its dictates, *reproach* both it and its Authour, or elſe that he gave it him for no uſe at all, nor was he, with all his *intellectual excellencies*, deſigned to any nobler purpoſe than the vileſt *hog* he beholds in his own dung. And that any thing in *nature*, eſpecially of ſo great moment as *reaſon*, ſhould be in *vain*, he muſt be ſtrangely *unreaſonable*, and (as I before ſaid) have *forfeited humanity*, that

Chap. 1. can affirm. Again, if theſe groſs conſequents could be avoided, which I ſee not how they can, yet is this propoſition moſt contrary to thoſe other allowed principles of thoſe, with whom we have to do. For if God require nothing of us in order to our happineſs, it muſt follow, that all men, do what they pleaſe, ſhall be happy, or, do what they pleaſe, miſerable, as it *chanceth*, and ſo conſequently, that either, *firſt*, God cares not at all for mankind (for if he did care for them he would not in the matter of greateſt concernment have left them expoſed to ſo wild hap, having as is ſuppoſed neither in a natural nor ſupernatural way afforded them any light to direct

rect them to happineſs) which *deſtroieth* divine *providence* above ſuppoſed; or *ſecondly*, that without any conſideration whether the men have done well or ill, he placeth ſome of them in *happineſs*, others in *miſery* according to his own *humour*, which deſtroieth divine *juſtice*. (For even the *Supralapſarians* (as we call them) allow, & all men muſt, that God cannot with a *ſalvo* to his juſtice *damn* a man without reſpect to his crimes, albeit thoſe Doctors named pretend he may *reprobate* men or paſs them by *abſolutely*, and without any ſuch reſpect). I ſay the one of thoſe two muſt follow: for if nothing being required of man in order to his happineſs, notwithſtanding Chap. 1.

Chap. 1. man become happy, this he obtains either by an happy *hit*, or by *course of nature*, or by *Gods determination* and providence: a fourth way I think cannot be assigned. If the *first*, then the first consequent before named stands, and there is no providence. If the *second*, *viz.* that nothing being required of man in order to his happiness, yet man by course of nature becomes happy, it must then follow all men become happy which is contrary to another allowed principle of *different estates*. If the *third* that men become happy by the determination and allotment of God, that must be either *respective* or *irrespective*. If *irrespective*, then our *second* consequent

conſequent ſtands and God is unjuſt in damning or allotting miſery, that is the *higheſt puniſhment* without reſpect to ſin. If it be *reſpective* to the perſons lives, manners or tempers, then ſomewhat is required of men in order to their happineſs, *viz.* that they be *virtuous* or ſome ſuch thing, upon reſpect unto which God will adjudge ſuch perſons unto happineſs, which is the thing we contend for. It remaineth then that God requireth ſomething of man in order to his happineſs. Chap. 1.

But, if it be ſaid that God indeed doth *require ſomething* of men in order to bliſs, but yet that only ſuch which generally mens *reaſon* will ſuggeſt to them *without revelation*, Sect. 4.

Chap. 1. *tion,* as to that I ſay, that it agreeth not with the principles before in common ſuppoſed, and I may add alſo, not with what hath been evinced in the anſwer to the former objection. *Firſt* it agreeth not with the *principles* before in common *ſuppoſed*: for it is agreed (if not proved) that he requires of man to be *virtuous*: now that a man in a pure *natural eſtate*, and unacquainted with any Divine Oracles, ſhould attain an exact or ſufficient knowledge of all neceſſary virtues, is *unreaſonable* to *affirm*, and *contrary* to the *experience* of mankind. There are two things as to virtue neceſſary to be known, to bring a man to the practice of it.

it. *Firſt* the *nature* and particular *kinds* of it, and *ſecondly* the *obligation* which lies upon men to purſue it. And who is ignorant of either of theſe two, either can or will never be virtuous. Now though we, who *ſtand* upon the *top of the hill*, have even by reaſon a proſpect of both theſe, that is having conſulted *Divine Oracles*, and *humane Monuments* touching theſe matters, ſee the *connexion* and dependance of *virtue and happineſs*, and again the *reaſonableneſs* as well as the *nature* of particular virtues, yet that thoſe who grope after truth in the black and foggy bottoms of *barbarity* or *Heatheniſm* have *ſufficiency* of light by *innate* Chap. 1.

reaſon

Chap. 1. *reaſon*, without the raies of Revelation, to ſee all this, is I ſay extravagant to affirm, and contrary to what we ſee, by plain matter of fact, to have happened. For conſult the attainments of ſuch as we ſpeak of. What diſmal ſhapes would virtue wear (a face as grim as a *Gorgon*, and which would make us overrun it, if it did not aſtoniſh us too much) were we only to receive it by the Pourtraicture of ſome of our old *Druids* or other like forreign *Maſters* of the *barbarous philoſophick Morals*. An *Ariſtides* it may be in an *Athens*, a civilized place and a City long devoted to all literature and enquiries, reaſoned himſelf into ſtrict juſtice; but this too

too with much more rigour Chap. 1.
and *Cyniciſm* than he needed. And a *Socrates* it may be himſelf into more univerſal virtue. But had theſe, even with ſuch advantages the knowledge of all neceſſary? or if they had can it be ſaid they ſaw the indiſpenſable obligation which lay upon them to the practice of all they knew? How then did *Socrates*, when he had arrived at the ſenſe of the intolerableneſs of *Idolatry*, and the Heatheniſh Worſhip, and more *ſober notions* of the *deity*, yet, in a manner to his laſt, frequent their publick *Altars* and *Temples*: To take him in the words of his moſt Zealous Patriot.

Θύων μὲν φανερὸς ἦν πολλάκις μὲν οἴκοι, Xenophon.
πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως
βωμῶν, καὶ μαντικῇ χρώμενος οὐ κἀφανὴς ἦν

He

Chap. 1. *He sacrificed to their Gods both at home and at their common City Altars. He used too the very Heathenish Divination.* How then also doth our deservedly admired *Stoick* give it as a Precept;

Epictetus. *It is indeed the principal matter of all Religion to have true conceptions of the Gods,* Σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια ἑκάστοις πρόσκειται· *Notwithstanding all men ought to offer drink-Offerings and Sacrifices, and first-fruits according to their Country usage.* Evident it is, these the best of the natural Moralists either *knew not* that *Worshiping of Idols* and Devils, when they knew the true God, was an *intolerable evil*, or that they *dissembled* it, and *taught contrary.*

It

It muſt needs be granted by all (not to ſpeak yet of a *poſitive Worſhip*) that ſome *acknowledgment* or *natural Worſhip* of the *true God* is a neceſſary part of *virtue*. Theſe men, though having ſome knowledge of the *nature* and *being* of the *true God*, not that we read of worſhip him, on the contrary *worſhip falſe Gods* and *teach* that men ſhould do ſo. Which certainly they never would have done, had they either ſufficiently known that to be virtue, or the indiſpenſableneſs of their own obligations to it. And yet (alas!) what are theſe to the Maſs of Mankind? *Two* or *three* to *Millions* of *Legions?* Had theſe *extraordinary* perſons *reaſons* (raiſed Chap 1.

Chap. 1. (raiſed by all their advantages and in all probability from *traditions*, which if purſued to their Fountain head, moſt likely derived from *revelations* and *Scripture*) been a *ſufficient guide* to virtue *as to them*, yet could we not but conclude revelation *neceſſary* to the *reſt of mankind*, that is, to all the World, except three or four. But we find it reaſonable to conclude even *theſe* men *ignorant* of ſome neceſſary Virtues, that is, of what was of ſuch concernment to them, as that their happineſs did depend thereupon. Nor can we Chriſtians conclude theſe men *ſaved* by Gods *common way*, but by a more than *ordinary act of grace*, Almighty mercy

mercy diſpenſing with their ignorance (poſſibly their infelicity more than fault) and pardoning thoſe vices in them which were its natural conſequents. Chap. 1.

This point of the *inſufficiency of meer natural light* to lead men generally to *virtue* (and ſo its inſufficiency alſo to bring them to *happineſs*) will be more clearly illuſtrated by the *hiſtory of mankind* in thoſe *ages* wherein they had little or *none other guidance*: which although it be no where extant, ſave in Scripture, yet being that we here produce it as an *illuſtratory* and *corroborative* rather then a *principal proof*, no adverſary can juſtly tax us of prevaricating for our touch- Sect. 5.

ing

Chap. 1. ing upon it. Between the *Creation* (a point supposed to be agreed on) and the *Flood* (if any such there were) that is for the space of about 1657. years, it is *not pretended* there were extant any such things as *divine Oracles* for the guide of humane life. And if it be said the *tradition* of the *Creation* and of *God*, and of the *dictates* of *right reason*, could not but be much fresher in the World, than without supernatural means they were likely to be in after Ages, because two or three mens lives might reach from the beginning beyond the end of the (supposed) old World, so that several persons alive at or little before the floud might be able to

to report what they imme- Chap. 1.
diately learnt of *Adam* their *Father* or *Grand Father*; whom undoubtedly ſome of them might perſonally have known, this is only an advantage to our cauſe. For if *natural reaſon* with the *help* of ſo lively and *freſh tradition* ſufficed not to maintain and keep up virtue in the World, as by effect was evident, when it was once (as by *Adam*, even after his fall, it cannot but be conceived to have been) excellently (though perhaps not moſt perfectly) known; much leſs then did or ever would it ſingly ſuffice. Now let us view the ſacred records touching thoſe Ages. As becometh us, we will, with the ancients,

Chap. 1. ancients, suppose *Adam* and *Eve* received to grace and to have lived *holy persons.* Touching *Abel*, *Enoch*, and *Noah*, it is expresly recorded they were. Touching *Seth* (albeit the Authour of the Eleventh to the *Hebrews* puts neither him nor *Adam* into his *Registry* of Saints) we will believe as much: because such is the Original ambiguity of that Text [*Gen.* IV. *Ult.*] that it may in a manner, with equal probability, import as well him to have been an *Authour* unto men of *assembling* themselves for the *publick worship* or calling upon God, or him and his posterity (because of *better moralls* than the rest) to have been called the *Sons of God*, that

that is, reputed the body of the Church, as on the other and worſe ſide, that he was ſo unhappy as to fall into ſuch an *age*, wherein the *name of God* begun to be *profan'd* by being *given to Idols*. By this computation in above a thouand half of years, we have five or ſix virtuous perſons, the *two firſt* of which were made ſuch, and had *revelation*, and the *reſt* may in all likelyhood be thought to have been ſuch rather by *inſtitution* and the lively *reports* and atteſtations of the truth from their Parent or Parents, who immediately or nearly reached the beginning of things, (which was equivalent in a ſort to revelation) than the *conduct* of their own

natural

Chap. 1. *natural light.* If it be ſaid the *World* was undoubtedly more *fully peopled* than Scripture records, and ſo that there were far *more Saints* then what we read of, I only ſay, that it is monſtrouſly abſurd and uncharitable not to grant either the one or the other; it being the Scriptures buſineſs in that part chiefly to ſet down the *line of our Saviour*, and ſomewhat of neceſſary *Chronology*: Yet, that it is very *probable*, that even from the beginning, *virtuous* men were *rare*; *Cain* (of whoſe poſterity we read not any good) being ſoon (upon the murder of his Brother *Abel*) in as good a forwardneſs to people the World as *Adam* and *Eve* his Parents; and even

even of *Adams* other Children (notwithſtanding his inſtitutions) many looſe: but that it is *certain*, admitting the truth of the Hiſtory, that in the dayes of *Noah* there was amongſt all mankind (then certainly vaſtly numerous) ſcarce *two virtuous* men beſides himſelf, and, as before ſaid, both him and any other ſuch moſt likely rather brought to virtue by *traditionary* precepts (as before ſaid equivalent to revelation) than by meer *power* of *reaſon*. Chap. 1.

It is yet further conſiderable, that after this prodigiouſly exemplary *vengeance* of the *floud*, which ſwept away in a manner the whole race of mankind, neither could

Chap. 1. the *preaching* of *Noah*, nor the *memory of the deluge*, or any like *traditions*, without an expreſs, *revealed*, and conſigned *Law* keep men in any tolerable *morality*. Whole Countryes could not afford five vertuous perſons to ſave them: nay *Lot* appears to have been the only good man through all *Pentapolis*. So that if we may judge of the ſufficiency of any means, by the effects they generally produce in order to their ends (and it will be hard to aſſign a better meaſure to judge them by) we muſt ſay *natural reaſon* is of it ſelf *inſufficient* to lead mankind to the *general* practice of *virtue*.

Sect. 6. If it be ſaid that it having been ever the far *leſſer* part of

of the World to which *revelation* hath been *vouchſafed*, conſequently there will ſtill ly ſomething of an *imputation* on divine *juſtice* for *leaving* the generality of mankind under *inſufficient proviſion* for their happineſs, it is eaſily anſwered, that though it be hard to aſſign thoſe places of the known and inhabited World, where it can be proved the *Goſpel* has been *never preached*, (and ſurely it is none of *Gods fault* if *men* will not *receive* nor *retain* it) yet that it is but juſt with God not to vouchſafe men *ſupernatural* means, where they do willfully ſuppreſs, pervert and abuſe the *natural*, though not of themſelves *ſufficient*, yet *preparatory* and Chap. I.

Chap. I. *introductory* to the other. And that divine *justice*, in the denying these dignations, hath observed this *method*, our sacred Books do pretend, when they tell us, that even *as men have not liked to retain God in their knowledge, God hath given them over to a reprobate mind*, that is, he hath punisht *willful ignorance* and errour *by indulging* or letting them alone. Of which sin we have all reason to conclude the most *benighted* world notoriously *guilty*; and so (consequently) divine *justice* must be *acquitted*.

To conclude this point then: God requiring us under pain of *eternal misery* to be *virtuous*, the *rule* of which, and how indispensable our *obligations*

obligations to it, we cannot *ſufficiently* know by ſole *light of nature* that is, without *revelation*, it muſt needs follow, God hath *revealed* his *will* as a *rule* in this caſe, if he be *juſt*: for to inflict endleſs miſery upon us for not obeying that Law or following that rule of which we never could come to ſufficient notice, by reaſon of his own concealing it from us, is *tyrannical*. But as on all hands ſuch imputations to the ſupreme God are *abhorred*, ſo is it too *confeſſed* that *vicious* men by the decree, ſentence, or will of God are hereafter *miſerable*: therefore is it *neceſſary* that God ſhould have *revealed* his will, and conſequently *reaſonable* to *believe* Chap. 1.

Chap. 1. he hath, which was our *first* position.

Sect. 7. And our *second*, which will be less troublesome, is, that it is but reasonable to believe such *revelation* should *determine* the *offices* of divine *worship*.

For as we have concluded *revelation* upon its *necessity* (supposing divine providence and justice) so where *necessity* pincheth most (as I may so speak) there ought the *revelation* to be most clear and *definitive*. But of all points of *humane duty*, it is most of all *beyond* the sphear of mans reason of it self to *find* out, how the supreme God will be worshipped: therefore ought revelation most clearly to have determined this matter.

All

All *virtue* muſt either reſ- Chap. r.
pect *God*, our *ſelves*, or *others*. What becomes our *ſelves*, or is that honour, care, and reverence we ought to do our ſelves, we may in ſome meaſure collect, partly from the *ends* to which nature hath fitted our *powers* and *faculties*, partly from the *natural habitudes* and *conveniencies* of things: but, becauſe ſingle judgments may fail and miſtake in their reaſonings and concluſions, more ſafely [ἐξ ὧν ἐ διαφερόμεθα πρὸς ἀλλήλους] *by reflecting on thoſe things in which mankind ſeems agreed.* But I confeſs (as before intimated) the *rule uncertain*: becauſe tis *difficult* to find this *conſent* of mankind, and *poſſible* to find much *conſent*

Chap. I. in *vice.* Again what are the duties I owe to *mankind*, I may in some measure collect partly by the *former* rules, and partly by considering what things conciliate, maintain, and preserve *humane society.* But here again is danger of destructively *ering*; because many societies have been contracted and entered upon *bad conditions, designs*, and *laws.* Which though a *wise* man, who looks from beginning to the end, may in many points *discern*, because possibly he may discern the vices, they have combin'd in, to have destroid those societies, yet the wisest not being omniscient, and the most of the World not being wise, but considering things by halves,

halves, or ſcarcely ſo, there- Chap. 1.
fore even in this point (as before ſaid) will *revelation* be *neceſſary*. But now as to what concerns the *worſhip of God* the ſum of what is collectible from *contemplation of his nature* and *mine own* is, that I *owe* him *homage* and ought to *acknowledge* it. But how I ſhall *pay* it, how he will *accept* this homage teſtified, whether by a bare profeſſion of it to the World, or by ſome acknowledgments of it directed to him, and then of *what nature* thoſe, whether made by *ſacrifice*, and of *what*, and *how?* Whether by *ſlaying* the ſacrifice (to deter men from real guilt by puniſhing the imputative) and ſo by *burning* it, or elſe *giving*

Chap. 1. it to the *poor* that want it, as constituted by their poverty Gods receivers (which may seem more reasonable) and then *how often* this must be done, *how much time* spent in this worship, whether this *mute* acknowledgment will suffice, These and a multitude of such points I can never know, but by knowing the will of this God, and this will I can never know except he will in this point signify it. Besides daily *experience* teacheth us all *superiours* best *like* those testimonies of *homage*, which themselves *appoint*. Had divine Oracles therefore appointed none, mankind might justly have doubted the paying this or that or any, because the *act materially* might more

more offend than the *intention* and *formality* pleaſe. Chap. 1.
In ſum then, it being as before ſaid reaſonable to believe, *ſome revelations* there *are*, and beſides, moſt *neceſſary* that in the caſe of *divine worſhip* above any other, the particular *offices* ſhould by revelation be *determined*, becauſe they can leſs than any other offices (nay *not poſſibly*) be *ſatisfactorily* found otherwiſe, and are in danger even as to what might be conjectured to be totally *neglected*, except particularly defined, it is but reaſonable, nay we are by reaſon enforced, to believe *divine Oracles have determined* (or delivered) to the World, *divine worſhip*, which was the *ſecond* poſition.

The

Chap. I. Sect. 8.

The *third* hath *two* parts, and affirms, *first*, that holy *scripture pretends to prescribe* by what *acts* God will be *worshiped*. And as to the *old testament* the thing is notorious. Above *one third* of the *Pentateuch* was taken up in giving order touching those services, which God then required of that people, to whom it was directed. Now for the *New Testament*, if I say, that besides that purely *inward worship* of *Faith*, and *Hope*, and *Love*, and the sweet conspiracy of other *Christian graces*, it requires of us to Worship God by *Prayer*, by devout frequenting the *ministration* of his *word* and *Sacraments*, and generally to acknowledge God

God and Chriſt, and the Chriſtian Doctrine by a publick *confeſſion* and *profeſſion* of *Chriſtian Faith*, I do ſuppoſe I need fear no contradiction; all theſe being not only expreſly ſpecified therein, but made matter of particular *precepts* which enjoin them as part of the condition of happineſs, and under pain of eternal miſery. Wherefore as to this point, of holy Scriptures *pretence*, it will be needleſs to ſpeak farther. Chap. 1.

Secondly; that it is but reaſonable to *admit* the *preſcription* of holy *Scripture* in this Caſe, I affirm from the *evidence* of the *verity of Scripture*. I intend not here to expatiate upon the known arguments which are of that common

Chap. 1. common place, but assert only that Scripture ought in reason to be received, *first*, as being in the *possession* of an *infallible authority* in matters of Faith, which it *justly* hath from the *evidence* of those common arguments which enforce it (Touching which more will be said in a place more proper, when we come particularly to consider the Christian Worship) and then *secondly not* being at all *obnoxious* to those *challenges* which the *Theists* (otherwise called the New modish *Atheists*) make against all Divine Oracles. And they are briefly these. *You are to*

1. *prove*, say they, *that the supreme God doth utter Oracles or ever speak with an articulate*

late voice. That *he who heard* Chap. 1.
the Oracle was then himſelf, ſed neq; externatum nec delirum nec ſemiſomnem fuiſſe. *That it was intended to oblige all mankind. That this Oracle was by him who heard it faithfully reherſed to the people,* or if need *recorded.* And laſtly, that *the Original Copy was with ſuch fidelity preſerved, as that tranſcriptions might at all times be rectified by it.*

As to all which we ſay they are partly proved already, and partly needleſs to be proved by us, by reaſon of their impertinence to our cauſe.

The *neceſſity* of divine *revelation* hath been above made out. That the *ſupreme God* ſhould immediately by himſelf *ſpeak* with an *articu-*

late

Chap. 1. *late voice* we do not, or need not pretend. For in himself he is a pure *mind*; and as such, we ascribe not to him *immediately* the actions of a *body*, such as speech is: But that he is able to *cause* an *articulate voice* (by a thousand means which omniscience can contrive) to be uttered, and directed as from him, and as *infallibly* as if immediately from him, cannot be denyed, but by destroying Almightiness, or imagining he is not able to do, what in the Creation he did. And what they say against us, makes it in some degree necessary this should be done. How, say they know you the *Authour* of these *Oracles* not to have been some *evil Angel?* We say it consists not

not with *infinite goodneſs* and *power*, which are granted us, to ſuffer an evil Angel to *abuſe* mankind by *Oracles*, and not to have oppoſed the like undeceiveable means of *Oracles*. Beſides *evil angels* would never have ſo ſtrictly *taught* and enjoined *virtues*, that is *deſtroyed* their *own Kingdom*. Sufficient then it is to any Oracles we pretend to, that the ſupreme God cauſe an articulate voice to be uttered and directed as from him, and this is both very *facil*, and as ſaid, upon our adverſaries ſuggeſtion, *needful*. Then as to all *Oracles* we acknowledge to have been *pronounced* as from *Heaven*: we pretend not any *one Prieſt* to have been the *ſole auditour* of them. Chap 1.

Chap. 1. them. And so the *challenge* of *dotage*, or being *half a sleep*, proves only that they who make it against Christianity are themselves either more than half so, or besides themselves and question. We pretend the *Decalogue* pronounced as from God, and an *whole Nation* to have been *Auditours*, and the *circumstances* such as leave no possible suspition of a cheat.

Thunder and *lightening*, and the *sound of Trumpet* for a long space *waxing lowder and lowder*, and a *thick Cloud* upon the Mount, and then prodigious *fire* and *smoak* ascending from the Mount as if it had been one great flaming Furnace, and then a lasting *Earthquake* were the *preparatory*

tory and precedaneous *ſtate* to the *promulgation* of this great *law* or Oracle. Now theſe what *natural* power could effect? And would the *ſupernatural* divine power effect or permit, effected, to the abuſe of his darling mankind? Again: we pretend when our Lord was on Earth, there was at ſeveral times what the *Jews* called בת קול *a voice from Heaven*, and amongſt them looked on as the moſt *ſacred* and uncontroulable kind of *Oracles*; there was, I ſay, ſuch a voice owning him and atteſting his miſſion, but this *not pronouncing* the Chriſtian Law, but *declaring* our Lord *commiſſioned* by the ſupreme God to that Office, who being

man

Chap. 1. *man* might *speak articulately* and *God* (as we pretend) *infallibly*. And hereof at several times *multitudes* were *hearers* and *witnesses*, all which could not always *conspire* in being extatick or *delirious*. These are the great if not the sole articulate Oracles we pretend to. Now admitting the *truth* of the *History* of these, the imputation of *fraud* in the matter is most *unreasonable*. And for the truth of the History, there is not only the same evidence as for all History, but (as we shall hereafter see) much greater. We receive *Histories* upon *tradition*, or those mens, who were present at the doing those things, knowing and reporting them. Now

Now as we pretend all those things to have been deliver'd by ſeveral perſons who in plain ſort ſaw or heard, and ſo intimately underſtood them, ſo it is very conſiderable that there was never *tradition* ſo *antient*, *Laſting* and uninterrupted, none ever ſo *Univerſal*, and which hath run through all the habitable or civilized World, none ſo *Autoritative*, as having been in all *Ages* received, and delivered by many the *wiſeſt* men, who were leaſt apt to be *deceived*, and the *beſt*, who can be *leaſt ſuſpected* of the deſign of deceiving; no tradition I ſay can in all theſe points match that with which the Hiſtory of Scripture comes Chap. I.

Chap. 1. comes to us. Not to mention that moſt of the primitive *witneſſes* of thoſe things *ſealed* the truth of their *teſtimonies* by their own *bloud*. Now, that ſo many men ſhould *conſpire* together to embrace *violent* and *ſhamefull ends*, that with them *Heaven* ſhould *combine* to work *miracles* in their time, and after them to *fulfil* their *predictions*, that in all Ages many the moſt *wiſe* and *ſober* perſons ſhould *agree* with *themſelves*, and thoſe *teſtimonies* of *Heaven* and *Martyrs*, to *abuſe* themſelves and Mankind, is a thing, which who can believe, may be juſtly ſaid to have together forfeited both his *reaſon* and *ingenuity*. It is reaſonable then to

to receive the Scripture as to the general matter of Hiſtory, and that being received as a truth, it is *not poſſible* to believe the great *divine Oracles* can be the *frauds* of a particular *crafty Prieſt*; nor therefore is Chriſtianity or the Oracles we pretend to lyable to this challenge. Chap. 1.

To proceed to that point which challengeth us to make out that theſe *Oracles* were deſigned to *oblige* all *mankind*; I anſwer it is *impertinent*. And all we ſay, or need to ſay, is that they *oblige* all to whom they *come* with ſuch a *ſufficient evidence* of their verity, as delivered. And as to thoſe to whom they thus come not, thoſe very Oracles declare they

ſhall

Chap. 1. ſhall be *judged* by *another Law* (none being to be judged by theſe Laws ſave thoſe who had them). In the mean time thoſe, who make theſe *challenges* againſt them, muſt confeſs themſelves *bound* to *receive Chriſtianity*, becauſe they *cannot* or will not pretend *ignorance* of what they *plead* againſt. As to all that now remains of what is charged againſt us, the ſum is, that, admitting what we have hitherto contended for, it is queſtionable whether theſe *Oracles ſincerely deſcend* to us, whether there are not various alterations and interpolations. To which we ſay; it is certain holy *Scripture* (whoſe *general verity* we have hitherto found no reaſon

ſon to challenge) expreſly *requires* us to *receive* the ſubſtance of *Chriſtian Religion* under pain of eternal Torments. And it is as certain that it pretends to *deliver* that ſubſtance: (touching letters or particles we contend not). Now that God ſhould *require* of us to *receive* the ſum of Chriſtian Religion under ſuch pain, and yet not by his *providence order* that it ſhould come *ſincerely* to us, or ſuffer that in its *eſſentials* it ſhould deſcend only *corrupted*, is again *irreconcileable* with *juſtice* and *goodneſs* (ſtill we ſhould be damned for what we could not help.) We muſt therefore conclude *Scripture*, in the *neceſſaries* and *ſubſtantials* of Chriſtian Reli- Chap. I.

Chap. 7. Religion *sincere* and uncorrupt. *Various lections* in this point *need not* create us *trouble*: for they are seldom or never in passages asserting a *substantial*, or if one Text, which asserts a substantial, be so variously read, as that the matter is thence dubious, there are others which assert it, in which there is not that dubiousness. Not to mention that those very *various lections* are in several regards an *argument* of the *Scriptures* being, in this sense, *sincere*: Inasmuch as they speak, *first* that *great care*, with which Scripture hath been ever kept, when the least variations from the received reading have been so religiously, that I do not say superstitiously

ouſly noted: and beſide *ſe-* Chap. I.
condly, the *multitude of Co-*
pies that even in antient time
were extant and diſperſed,
which make it very impoſſi-
ble that all could be corrup-
ted: and finally, *thirdly*, the
concord of all *Copies* as to
ſubſtantials, which are an evi-
dence, *de facto*, that Scrip-
ture is not corrupted. *Scrip-*
ture then being *not liable* to
thoſe *exceptions*, which are
brought in common againſt
Divine Oracles, it is *reaſon-*
able to *admit* its *verity*, and
conſequently to *receive* what
it *preſcribes in Divine Wor-*
ſhip, which was the latter part
of our third propoſition. And
ſo that firſt and fundamental
aſſertion is made good, That
there are *offices* of *divine*

Chap. 2. *worship* by *positive right*, and somewhat necessary to salvation besides purely moral Virtue.

Chap. II.

§ 1. That the Christian positive worship is reasonable and necessary as a mean to Virtue. § 2. The proposition made good touching Prayer, in all its parts and kinds. § 3. The same made good as to the Sacraments. § 4. As to the Ministry of the word. § 5. And Confession of Faith.

Sect. 1. IT follows now that we view *particularly* what these *offices* are, and evidence *none* of them to have been

been *cauſeleſly* or arbitrarily *impoſed*, none of them to want a *wholeſome reaſon*, or not to have ſuch a deſign upon the obliged, as might alone without the impoſers injunction commend each to our acceptance. We have already intimated the particular offices to be *prayer*, *attendance* on the *Sacraments* and the *Word*, to which, as beforeſaid, we may not unfitly add the making ſolemn *confeſſion* of our Chriſtian *Faith*. The particular Texts which enjoin each we ſuppoſe it not needful to alledge. That which we are to make out touching them is, that their inſtitution is moſt *reaſonable*: and that we ſay hence appears that each of them hath Chap. 2.

Chap. 2. this natural ground, that *if performed and attended on, as is by God enjoined,* (that is, with an *inward devotion* and good affection as well as with *outward* reverence and *diligence*) *they are most excellent means to plant and confirm* all manner of *virtue* in the minds of such their observers. And this we shall see *true* by particular *induction* and examination of each.

Sect. 2. *First* as to *prayer*, this we teach or pretend to be an office whose *general nature* lies in an *address* of the man, *body* and *soul*, unto God, of the *body* by uttering meet *words*, and paying an *outward reverence* suiting with so solemn an Act, of the *soul* in pious *thoughts* and *affections*,

with

with which the words utter- Chap. 2.
ed are ſuppoſed to accord, as ſuitable ſigns of them. Now this when God calls upon us in Scripture to be *frequent* in, we ſay he much conſulted our *benefit* and *virtue*. For what more Soveraign *reſtraint from vice* and *incentive to virtue* can be imagined than a deep impreſſion, *awe*, and thoughtfullneſs of God? And what more effectual to work this in us than a frequent acknowledgment, both by thought, word and action, of his Soveraignity over us and our dependance on him? Who *ſolemnly* twice or thrice aday (as (according to our leiſure) Scripture enjoins all Chriſtian people in ſtrict duty to do) *calls* upon God as an

Almighty Creatour and Lord, as an *alseeing* and *holy judge*, how shall he not *fear* before him? A man cannot be presumed to suspect, disbelieve, or slight the being nature or judgment of God who frequently so thinks of him as the first *part* or particular *act* of *prayer*, consisting in *invocation* and *adoration* of the Divine Majesty leads us to do. We proceed then (if we use our selves to the most regular method) to *confess* our sins, in which part we not only generally *enumerate* their kinds, but sometimes insist or reflect upon *particular acts*, not without consideration of those circumstances which render the sins more *grievous* and our *selves* more

more *vile*, guilty and brutiſh in the commiſſion of them. What more proper to ingenerate in us *hatred* of our moſt particular and boſome *vices*, together with care and watchfulneſs againſt them? That indignation againſt himſelf, which a penitent confitent, narrowly eying his own commiſſions, cannot but frequently, amidſt his own confeſſions, conceive, by reaſon of the beſtiality, ſottiſhneſs or monſtrous careleſsneſs of his own heart, is a great *ſecurity* againſt *relapſes*, and *ſpur* to contrary endeavours and *improvements*. We then in prayer proceed commonly to *Petition*, by which we are ſuppoſed to crave *ſacred* or *ſecular* goods: Chap. 2.

Chap. 2. neither of which can we devoutly and frequently *ask*, without some *proficiency in vertue*. *First*; if our petitions sue for *sacred benefits*, it may be presumed we ask either what we call the *graces* of Gods Spirit, or *pardon* of our sins, or, finally, *Heaven*. If we ask with *frequency* and *devotion* any particular grace or graces, such *asking* evidently as a previous disposition introduceth what is asked into the heart. For *grace*, as thereby we mean an *habit of the mind* of man, is nothing else but a certain *pious* and *good affection* or *temper* thereof. Now what can be conceived more to dispose thereunto, than when a man shall accustom himself, seriously

ouſly and without diſſimula- Chap. 2.
tion, to *deſire* it at the hand of God? It is plain the *habituating* our ſelves ſo *to deſire*, *makes us* in a great meaſure *what we deſire*. Again, if we aſk *pardon*, Is not this, if ſeriouſly (as commanded) done, an *engagement* for the future *againſt* the like *ſins*? Can we with any face crave at the hand of God the pardon of a ſin and not reſolve againſt it? And can we iterate ſuch reſolutions without at leaſt ſome obſervation of them? Beſides *this ſame* Petition evidently diſpoſeth to *Charity*, as thereby we mean *forgiving* and putting up *injuries*, eſpecially if we remember the words, or terms, in which the Chriſtian rule teacheth

Chap. 2. teacheth us to ask forgiveness. *viz. Forgive us our trespass as we forgive them that trespass against us.* And what man not of an hardened face and heart can ask of his Heavenly Lord the remission of *ten thousand* Talents, and run presently and *catch by the throat* one of his *fellows* for an *hundred pence?* Lastly, suppose we ask *Heaven*, compleat and perfect happiness. The frequent and devout *craving* it must needs *make* our *minds* much run upon it, that is, we shall hereby become *Heavenly minded*, desirous of an holy and immortal state, careful to refer all our actions to so excellent an end, which is but in other words *emulous* of *noblest* and heroick

heroick *virtue*, and truly Chap. 2.
aſhamed of what may not become a Candidate of ſo pure and bliſsful a World. On the other ſide if we aſk *common* and *temporal goods* as we ſhould do, that is, as Chriſtianity preſcribes, ſuch *ſuits* are not without *ſpiritual benefit*. For hereby we plainly acknowledge our daily dependance upon the Sovereign Lord of all, even for ſuch things as are neceſſary to our common ſubſiſtence. And thence it will follow that we ſhall *lay aſide* all *pride* and *diſdain* of others by reaſon they have not ſuch a portion of outward goods as our ſelves; our very own petitions daily minding us that it is the gift of God

Chap. 2. God which only makes the difference. The same consideration is apt also to habituate to *patience*, if we want, inasmuch as because *asking* them we either *have* them *not*, or only a *slender portion* given us, we cannot but conclude that it is the will of the supreme God, that is, it is for our good, that it be so with us as it is. And (to mention no more) it cannot but very directly lead us to an *improvement*, I mean to a frugal yet grateful and liberal use of such good things. For how shall we *ask* again if we *prodigally scatter*? or how shall we hope *freely to receive* if we will not *freely give*? It is then evident, that there is nothing which is by any

any command of God *matter of petition* the aſking of which hath not much of *conducement* to *virtue* in it. The laſt part of prayer (though theſe parts may be at pleaſure tranſpoſed as the temper, devotion, or diſcretion of the worſhiper directs) is *Thanksgiving*, which, beſides that it is a *tribute* of *homage* that if God had required meerly for his own ſake and as a *debt*, we could not have grutched him, evidently tends to enkindle *divine love* and *zeal* of *gratitude* to that moſt open-handed Benefactour whoſe bounties to us we thereby acknowledge: wherefore it muſt alſo in all likelyhood beget new reſolutions of endeavouring to pleaſe

pleaſe him, and uſe and improve, according as he has declared it to be his will, every good thing which by our thankſgiving we own as received from him, that is, all we have.

Hitherto we have conſidered *Prayer* as made only in *our own behalf.* But divine Oracles command us that we make alſo *ſupplications* and *prayers* and *giving of thanks for all men.* Now this particular reſpect of prayer (under which conſidered we uſually name it Interceſſion) of what wholeſome uſe is it to the publick *benefit* of the *Chriſtian Community?* Beſides that by this means we each enjoy the fruits of one anothers Prayers (which the Chriſtian

Chriſtian Doctrine teacheth us to believe) is it not a moſt effectual endearment of one another, that we daily pray from the bottom of our hearts each for the others good, both as to Soul and Body? So that conſequently it muſt ſingularly diſpoſe to, and inhance *Charity*, as that ſignifies *loving one another.* Of ſo great and various uſe and ſubſerviency to virtue is even *private prayer*: but we are alſo injoined the performance of the ſame office in *publick bodies* or Aſſemblies; which beſides that it muſt needs promote *Charity* and *Brotherly Love*, ſo the office being thus made more ſolemn and *auguſt*, muſt needs have a ſtronger influence

ence in all the particular benefits mentioned, or accrueing by every part of it.

To conclude this point of Prayer. Both private and publick Prayer we are injoined often to *repeat* or frequent. Thereby all these holy dispositions and *affections* are more *deeply imprinted* in our hearts, and the nearer commencing setled and *rooted habits*, that is to say, *virtues*. And both in private and publick Prayer we use *words* as well as thoughts, to keep our minds more intent unto the office, and its several parts that thereby we may the more ensure unto our selves the several benefits. For we find our selves so accustomed to utter

utter our thoughts by words in other caſes, that we can ſcarce in this or any (at leaſt in a long ſeries) form our thoughts, except we alſo conceive in our minds words which for the main expreſs them. So that even the very *words* and *external modes* of Prayer are not without ſome contributive energy to the ingenerating *virtue* in us. Nor has therefore God been *arbitrary* in the inſtitution of this office of Worſhip, which we call *Prayer*, in any part, reſpect, or mode of it, nor is it unreaſonable to be by us performed, albeit there were no ſuch thing as hearing or granting Prayers on Gods hand, which yet Chriſtianity aſſures us of. Chap. 2.

Another

Chap. 2. Sect. 3.

Another by us Christians pretended, and received part of divine Worship by positive right, is what we call the *Sacraments*, Offices, which in their very essence having a relation (after the nature Seals) to a certain pact or *Covenant* supposed to be made between *God* and *Man*, do therefore import a *mutual concernment* of both. But whatsoever concernment they do on either side import, we say each either *implants* or *obligeth* to and confirmeth *virtue*, and consequently ensures man of happiness.

Of Sacraments in this notion there are and can be but two; of which the first, *viz. Baptism*, is an initiation of us into *Christianity*, and therefore

fore adminiſtred, or ſuppo- Chap. 2.
ſed to be adminiſtred upon
our firſt ſtriking the covenant
with God, and renouncing his
& ourSouls ſuppoſed enemies.
On our part therefore it muſt
lay a moſt *Solemn obligation*
upon us to abandon vice and
practice virtue, as being a
ſacred ſign or rite by which
we plight our troth, and are
devoted to the ſervice of that
God, whom Chriſtianity
teacheth us to be Father, Son,
and Holy Ghoſt, this being
the meaning of being bapti-
zed into their name, that we
are by baptiſm conſecrated
to their ſervice and accept
their laws. It is certain that
vows teſtified by ſome exter-
nal or *viſible* ſacred *ſign* or
pledge have a deeper impreſ-
ſion

Chap. 2. sion to retain the devote in fidelity, than if they were simply received in thought, and the whole transaction passed not without the brest. And in this office the particular *rites* we undergoe, in their very intent, represent our being buried with Christ, and with him rising again: which two being by us engaged unto, and in the particular passages of our Lives reflected upon, cannot but most naturally quicken us to our duty, by minding us that now we have a long time professed and protested to be as *dead* men to every *vitious* sollicitation; and as persons vivified, active, and livelily inspirited to every *virtuous* practice.

Then as to *Gods part* here-

in

in, we pretend, that he by this Sacrament makes over unto the baptiſed the *pardon* of all paſt ſin, conveies into the mind, a *ſupernatural* and divine *power*, which we call the *Holy Spirit*, whereby the perſon is enabled, if he will comply therewith, to perform the fealty undertaken, and *laſtly*, *ſeals* unto the ſaid perſon, upon his continuance in this fealty, the *promiſe* of an happy and everlaſting reward. Which things if they are true, as Chriſtianity pretends and divine oracles aſſure us, it is moſt evident, that as baptiſm on *our* ſides obliges us to virtue, ſo on *Gods*, it *ingenerates virtue* in us, or enables us to and confirms us in it; withal *enſuring* Chap. 2.

suring us of a most blessed *reward*, the hope and expectation of which will be of force to bear up our minds, and fill them with heroick courage, constancy and resolution in the most difficult parts of Christian Duty, that is to say of any virtue.

It may possibly be acknowledged conceiveable that *Baptism* may have much of this *efficacy*, if administred to *adult* and understanding persons who consider what they do and undertake: but whereas ordinarily amongst Christians it is administred unto *infants*, insensible of their vow and condition, it is not so readily intelligible, how it should become such a Sovereign expedient unto virtue.

virtue. To which I anſwer, Chap. 2.
that as to baptized Infants *dying* in that their *infant ſtate*, I do not conceive my ſelf bound to give an account; becauſe I know not, nor may any man define on what eaſy terms God may receive them to bliſs: certainly not upon the terms of perſonal virtue, of which, as far as we can ſee, he hath by the courſe of nature provided that they be uncapable Subjects. Its efficacy therefore as to theſe, I leave as a more occult and unaccountable part of his providence; in the mean while not doubting it, as being able to believe that effect, the manner of whoſe being effected I do not underſtand.

Chap. 2. But as to persons baptized while Infants and after *growing up*, it is easy to conceive how Baptism may operate to virtue in such persons, as soon as they come to be capable Subjects of virtue, that is, sensible that they were baptized, and what their Baptism meant, there being nothing imaginable which can hinder its efficacy upon them proportionably to their understanding and consideration, which would not proportionably hinder the same in the adult person. And it is as rational as pious to believe that many of those *good affections* and sweet dispositions to virtue which appear in several baptized Children growing up are the effects of baptismal

baptiſmal grace, or that ſu- Chap. 2.
pernatural power, before ſaid to be by God in baptiſm made over and ſecretly conveyed into the baptized: I may then conclude *Baptiſm*, although an office of poſitive Worſhip, yet to have been of moſt reaſonable inſtitution, a miſtery contrived by the infinite wiſdom of God for our good, and *neceſſary* by reaſon of its conducency to virtue.

The nature of what we call the other Sacrament, the *Lords ſupper*, is plain by what we have ſpoken of this. We pretend it beſides that it is a *memorial* of our Lords Death to be a *badg* of our Chriſtianity, and becauſe a ſecond, and conſequent one to that of *baptiſm*, therefore an office *re-*

inforcing that baptismal *Covenant*, an holy rite and symbol by which we reassume the same vow as before with new resolution and more considerate purpose of mind. It must therefore first, have an *equal force* with that of baptism to implant and confirm virtue, and besides that, such *additional strength*, which *repeated* and more deliberate *vows* use to have. In short, how *strict* an *obligation* that is, which Christians believe this office lays upon them unto all parts of holiness, may appear, *partly* from the *preparation*, which we generally teach to be necessary to the participation hereof, and *partly* from the very *elements* partaken of, and their *intent* and signification. As to matter

matter of preparation, we teach every perſon who *eateth* of this bread and *drinketh* of this Cup, not having before *examined* himſelf of his Souls ſtate, or not *renouncing* all *known ſin*, and honeſtly *reſolved* to endeavour univerſally an *holy life*, every ſuch perſon ſo eating is *guilty of the body and blood of* his Saviour, or *eateth* and *drinketh damnation* to himſelf. We uſually therefore both direct and practice ſtrict *ſelf-examination*, *confeſſion*, *humiliation*, *prayer*, and *devotion* to capacitate and diſpoſe our ſelves to be meet partakers of this holy myſtery. Conſequently then, all that efficacy towards virtue, which any of theſe now named practices have in them, Chap. 2.

Chap. 2. must this Sacrament bring with it, and ensure us of by that very *preparatory temper* and state of Soul, to which it so strictly obligethus. Then further, inasmuch as the *elements* do livelily represent the crucified body and shed blood of our Saviour, and we in most solemn and sacred manner receive them, as of *such import* and further *mystick energy*, we are by this holy reception, as often as by us repeated, led to be *so mindful* of and *faithful* to our most sacredly reassumed *vows* of virtue, *as* we do expect any good from our Lords passion, or would not have that *horrid guilt* of contriving and effecting it charged upon us; than which there

cannot

cannot be imagined any more powerful incentive to the ſtricteſt holineſs as to whatſoever points or degrees of it are here practicable. Chap. 2.

To conclude what I ſhall ſay on this ſubject: if there be any amongſt us who admit not that *myſtical virtue* of the Sacraments above inſinuated, which conſiſts in the *divine benediction* and *grace*, that communicants are generally believed to be made partakers of in this Sacrament, and ſo ſhould ſeem to hold only *man* and not *God* concerned in this affair, yet if they will acknowledge only man ſo concerned as above, which it is not eaſy to ſee how they can evade, even according to their judg-

Chap. 2. ments still this office retains a singular efficacy or availableness to virtue. By none, who can pretend to any faith which may be called Christian in this point, can less be admitted touching this Sacrament, than (1.) that it is a *badg* of our *Christianity* and Symbol of our Faith and profession, (2.) that it is a *pledge* of our confederacy and *communion*, (3.) a *commemoration of Christs death*, and (4.) a *thanksgiving* or Eucharistical rite *for it*. Now take it but under these notions, and see if it be not under each particularly contributive to virtue. *First*, as it is a badge of our Christianity, it minds and obligeth us to approve our selves truly

truly Chriſtian to do nothing unworthy our *holy profeſſion*, that is to be in all things moſt *exemplarily virtuous*. *Secondly*, as a bond of communion it obligeth us moſt ſacredly to *peaceableneſs*, *ſweetneſs*, *charity*, an hearty *deſire* and paſſionate *endeavour* of one anothers and *common good*. As *thirdly* a commemoration of our Lords Death, it leads not only to imitation, that is *conſtancy* in the *truth*, *patience*, *meekneſs*, *forgiveneſs* under all even the moſt exquiſite and unjuſt ſufferings, but alſo to an irreconcileable *abhorrency* of all *vice*: for if divine juſtice ſpared not him, no not though really innocent when guilt was only charged upon

Chap. 2. him, how much leſs will it us, if by no ſuch means nor examples we will be led to break off our ſins by repentance. And *laſtly*, with what face can we give thanks for his Death, and the grace vouchſafed us therein and thereby, except we ſeriouſly reſolve and ſtudy to approve our ſelves *grateful*, to live in ſome ſort worthy of, or anſwerable to the grace vouchſafed, that is *holily*. It is then now manifeſt touching the *Lords Supper* as well before of *Baptiſm*, that is of *both*, and ſo *all* the Chriſtian *Sacraments* (properly ſo call'd) that neither the one nor the other was cauſeleſly or purely arbitrarily inſtituted but that they have great *reaſon*

as

as being ſo *neceſſary* at leaſt *available* unto *virtue.* Chap. 2.

As to that *worſhip* of God by *reverent attending his word*, whether in *private* by conſulting and meditating therein, or in *publick* by *hearing* it read and preached (all which by poſitive law are certain duties) the immediate influence hereof both to inſtill virtue into the mind and there heighten and nouriſh it; is ſo evident, that it is in a ſort needleſs to ſpeak thereof. We have ſaid that there are mainly but two things, the knowledge of which is neceſſary to make men virtuous, the *Nature* of virtue and our *Obligations* thereto. What virtue is the Chriſtian law moſt particularly Sect. 4.

larly instructs us. What our obligations to it, the Christian Doctrine or Articles of pure Faith: Both which are fully comprized in those Oracles which we call Scripture. So that if due and diligent attention be given thereto, such who give it cannot be long ignorant of what is sufficient to instruct and perswade them to virtue. Then if at any time this light, thence shining in the mind, suffer imminution, or be less effectual by reason of forgetfulness, inadvertency, or like accident the ministration of the word, duly attended upon, cannot but be very proper to relieve the weakness of *memory*, to *compose heedless*, and *quicken duller* minds, and

and in a word to aſſert all notions which it hath conveyed into the mind, into their due vigour and moſt lively efficacy. From all which the availableneſs and indeed *neceſſity* of the miniſtry of the word to bring men to virtue is ſo apparent that it muſt be confeſt it cannot well be conceived how men can be virtuous without it. Chap. 2.

Now if here any one ſhall ſay that the Divine Oracles we ſpeak of confeſs themſelves *inſufficient* to implant virtue in men, when they call themſelves but a *dead letter*, inſtead of all other larger anſwers, which might be given, for the preſent we only ſay that as the miniſtration

Chap. 2. tion of the word is not pretended to be the *sole positive office* of Christian Worship, so neither the *only means* of grace: though therefore the sole ministry of the word were insufficient to ingenerate virtue, yet when in conjunction with prayer, Sacraments, *&c.* there is no reason to argue it of such insufficiency especially when even those Scriptures themselves teach us, that where all these *outward means* are vouchsafed, that inward supernatural divine power which we call the *Holy Spirit* Accompanies (if it be not withstood and by frequent quenching finally impeded) to work the excellent effect we speak of. It is then notwithstanding this

this ſuggeſtion moſt reaſon- Chap. 2.
able, neceſſary, and available to virtue to Worſhip God by hearing and ſearching Scripture.

To thoſe three offices ſpe- Sect. 5.
cified, if any other ſo purely of poſitive nature may be added, amongſt what we Chriſtians pretend to be in ſtrictneſs obligatory to all, I take the moſt likely to be publick *confeſſion of Faith.* It is plain that upon occaſion the *Scripture* doth *require* it: And the *laws* and *practice* of our *Church* make it a daily *part* of our publick *worſhip.* Now as to it we ſay, that if the principles of Faith are in their own nature apt to oblige and incite to virtue, as already declared, then certainly,

Chap. 2. tainly, inasmuch as every close and frequent view of premises more intimately imprints their conclusions, the solemn repetition and owning those Doctrines must needs draw out that their influence and make them more fresh and livelily operative upon our minds to all virtue. Besides what an *eternal obligation* to *perseverance* and constancy in the Christian Faith, and so to *all virtue* consequent from it (that is certainly all natural virtue whatsoever) must this lay upon us, that we have all so often before *God*, *Angels*, and *men professed* and avowed our serious *belief* and adhæsion to these principles? Who can easily turn Apostate from what

what he hath ſo ſacredly and ſo frequently (upon ſo great evidence as all intelligent perſons have of the Chriſtian Faith) given full aſſent and conſent unto? Plain then it is upon a particular view of all the offices of poſitive worſhip, which Chriſtians pretend to, that beſides the ſtamp of *divine authority* their *conduciveneſs to virtue* makes them moſt *reaſonable* and *neceſſary*. Chap. 2.

For a cloſe then to this ſecond part of our diſcourſe: Inaſmuch as theſe holy offices, ſpoken of, are to be by all Chriſtians ſome of them every day (and therein more than once) *all* of them (except *baptiſm*) often *repeated*; nor doth any one pay the worſhip

Chap. 2. worſhip he owes, according to the rule we hold to, if he *once* or ſeldom, *pray*, *meditate*, *hear*, *communicate*, and *confeſs*, and Inaſmuch as it is already evident every due *iteration* of each of them makes *deeper impreſſions* of or towards virtue, it is (I had almoſt ſaid beyond contradiction proved) that who ſo addicts himſelf to the due and orderly practice of the Chriſtian poſitive worſhip, that is, is *devout*; muſt thereby attain unto and grow in all natural as well as *Chriſtian virtue*. And then let them look to it, who cry up natural virtue as the only true or neceſſary worſhip of the ſupreme God, how they will approve themſelves either friends

friends to *virtue*, which they pretend ſo much to admire, or worſhipers of *God* to whom they would ſeem the only true and rational devotes. Surely the *imaginary honour* which they think they thus give to *virtue* is but a very *unproportionable recompence* for that *real damage* which it muſt needs ſuſtain, by having all thoſe offices lifted out, which God appointed, the Church ever practiced, and by long practice found to be the moſt ſovereign means and preſervatives of virtue, and without which it would preſently languiſh into an empty name, having little footing or intereſt any where ſaving only in mens diſcourſe. And then as to *God*, it is not eaſy

Chap. 2. Sect. 3.

easy to see how they can approve themselves worshipers of him, when they deny, at least decry, vilify, and slight that *worship*, which his infinite *wisdom contrived*, and his sovereign *authority enacted*, as most proper not only to *express*, in a way acceptable to him, the *homage* which we owe, but to *secure* to us, what only can constitute us happy, *holy*, and *virtuous* minds.

Chap.

Chap. III.

Of the third general head.

§ 1. *A poſitive worſhip certain from Scripture, and Scripture certain from the truth of Chriſtian Religion.* § 2. *The truth of the Chriſtian Religion, evident from the Hiſtory of it.* § 3. *Before Chriſt.* § 4. *Evident from the Hiſtory of it in the time of Chriſt and his Apoſtles.* § 5. *Evident from the Hiſtory of its progreſs and ſtate ſince.* § 6. *A recapitulatory concluſion of the whole.*

Sect. 1. THE ſum of what we have hitherto cleared is, that there muſt be ſome worſhip

Chap. 3. worſhip of divine inſtitution and poſitive nature: and that all thoſe offices of ſuch worſhip which Chriſtians obſerve are moſt reaſonable to be obſerved becauſe *neceſſary*, as ſo many *means* to the propagating virtue. But though ſomething hath been ſaid above on the refutative part, to *vindicate* the Holy *Scripture* or the Chriſtian Oracles from thoſe imputations and exceptions which are brought by ſome in common againſt all divine revelation (which in the end aſſerts thoſe offices which holy Scripture preſcribes unto us to be of divine inſtitution) yet little or nothing hitherto hath been brought in a *probative* way to evince either the

the *divine Authority* of *Scrip-* Chap. 3.
ture or of thoſe *offices* from thence. Now the *divine right* of the *offices* cannot I preſume be doubted admitting the divine authority or *truth* of *Scripture*; or in caſe it ſhould, we have made it ſufficiently evident from Scripture, as to each particular, in another tract to which this diſcourſe refers. And then generally the *truth* of *Scripture* cannot be queſtioned admitting the *truth* of *Chriſtian Religion.* For if there be any ſuch thing amongſt mankind as a *true Religion*, beſides that Religion which is ſuppoſed *natural* (as we have above proved there is) that Religion muſt be the *true* one which the

Method for private Devotion.

Chap. 3. the ſupreme God *ordained*. So that to ſay the Chriſtian is the true Religion, is to ſay that it was ordained by God. If therefore Chriſtian Religion were ordained by God (as it muſt be confeſt it was if it be the true Religion) then muſt thoſe Oracles or Records which do contain the particulars or offices whereof this Religion is made up contain ſuch things as the ſupreme God enjoined to men, which is all that at preſent we mean by the general truth of Scripture. (I have uſed the term of *general truth* to avoid what might be objected touching various readings, which if various and ſo various as we know they are in both Teſtaments, ſome

ſome muſt be falſe: but this as above ſaid prejudices not our cauſe). So that in fine, to ſay the *Chriſtian* is the *true Religion*, and to ſay holy *Scripture* is of *divine authority*, or *true* in our ſenſe, is but one and the ſame thing. For all Chriſtians in common do agree that Scripture contains the eſſentials, and body of their Religion: and all who acknowledge their Religion true, muſt becauſe it is the ſubſtance of what is contained in Scripture acknowledge the great things which Scripture contains to be true, that is, revealed or preſcribed from above. It remains then now only to prove that the *Chriſtian* is the *true Religion*; which were very needleſs

Chap. 3. did we intend to be large, it having been infinitely better done, by many hands, than we can pretend to. But in regard what we design is brief, and we trust may be satisfactory, such a proof will not be needless to such, who it may be have not, or cannot peruse larger and more elaborate works.

Sect. 2. I say then that the meer frame of the *History* of Christian Religion lieth so, that *no man* can *rationally disbelieve that* that Religion came from God, that is, is the true Religion. And this will distinctly appear, if we consider what of History was extant touching Christian Religion *before* the time that *Christ* was born, and then what

what the *ſtate* of this *Religi-* Chap. 3.
on was *under Chriſt* and his Apoſtles; and laſtly what its progreſs and ſtate hath been in the World *ever ſince*. Within each (and much more within all) of theſe ſeveral periods, there is ſo much of ſacred ſtory certain and undeniable as will beyond controverſy evince the divine original of Chriſtian Religion.

Firſt, As to what of the Sect. 3.
Hiſtory of Chriſtian Religion was extant in the World *before Chriſts* coming thereinto. It may poſſibly ſeem improper language to talk of the Hiſtory of any thing, not yet ſuppoſed in being; ſuch as Chriſtian Religion, which took its riſe as well as denomination

Chap. 3. mination from Chriſt muſt be confeſt to be before Chriſts coming. But if we conſider that *Chriſtianity* ſuppoſes *Judaiſm* once to have been the true Religion, and builds upon and perfects it, it cannot be ſaid, but Judaiſm being long before extant, a great part of Chriſtianity was ſo alſo. The *moral* part of the *Jewiſh* Law *Chriſtianity* only *advanceth* and reinforceth: it addeth haply ſomewhat to it, it diſanulleth nothing at all. Of the *ceremonial* part of the Jewiſh Law, made up of certain *typical obſervations* and offices, Chriſtianity exhibits the *real ſubſtance*: that is, whatſoever *truths* were delivered of old to the Jew under *ſhadows*,

dows, the Goſpel *plainly* Chap. 3.
ſpeaketh out. So that even many of the Chriſtian truths, or *doctrinals*, may have been ſaid *extant before* Chriſt, though in a different manner from that, wherein they are now known. Theſe things therefore conſidered, it is not unreaſonable to ſpeak ſomewhat of the Hiſtory of Chriſtianity extant before Chriſt. Now that I ſay, whatever it is, delivers ſo much as makes up an *undeniable evidence* of the truth of Chriſtian Religion, I mean of its *divine original.*

Firſt, it cannot by any man of reaſon be denied, but as there are at preſent a ſcattered race of men, which call and profeſs themſelves *Jews*,

Chap. 3. so the forefathers of these were a very antient people: and that both these and they have or had many odd *customs* and usages of living, different from other Nations; all which they have observed and in part still do with most *religious veneration*, as pretending that they were enacted by a *Law* delivered from *Heaven* and consigned in certain Books, by the hand of *Moses* their Lawgiver, by divine direction.

It cannot, *secondly*, be denied that such a man as *Moses*, a very long time ago, did live, and that amongst the first and most antient Monuments of all learning, or letters, is that *arcane volume* wherein *Moses* comprized that

law

law. For besides that we have the Book in our hands, and the tradition of the Jews living; in multitude of Books, which we credit in other things, we have mention of *Moses*, and of his laws, and the antient state and customs of the Jews. Yea we find *Moses* Law *translated* into other tongues some *hundred* of years before the birth of Christ, all which are arguments beyond contradiction of the truth of its being before extant. Chap. 3.

Nor, *thirdly*, can it be denied that besides the Books of *Moses*, the *Jews* had, long *before Christs* time; certain other Books, which they did and their posterity still do believe to have been writ-

Chap. 3. ten by men, commiſſioned and inſpired by God to expound that law to them, and acquaint them of other myſteries; I mean they had the Books of the *Prophets* particularly of *Iſaiah*, *Jeremiah*, *Daniel*, the Pſalms, and the reſt. He that believes any thing of Hiſtory, that he reads, cannot diſbelieve this.

Now theſe things being granted, if we compare Chriſtianity (the truths and doctrines of it) with what is extant in thoſe Books, we muſt needs acknowledge what is contended for. It is certain the Books of *Moſes* did *foretel* that a *Prophet God ſhould raiſe*, a *man* as *Moſes* was, who ſhould come with

greater

greater Authority than he did, and muſt accordingly be more hearkened unto and regarded: It is plain he *ſpecifies* that *Prophet* ſhould be of the *ſeed of Abraham*, and that by *Iſaacs* poſterity, and more particularly of the tribe of *Judah*, but not born till the *Scepter was departed from Judah*. The *Prophets* yet are more expreſs: they ſpecifie the very *place* of his *Birth*, *Bethlehem*, the *time* of it, a multitude of *circumſtances* and *actions* of his *life*, and then the *time* and *manner* of his *death*, the *deſtruction of Jeruſalem* and *diſperſion of* the *Jews* on this occaſion, the *ſucceſs* of his *doctrine*, both in his *life* (*not to be regarded*) and *after his Death* (to take Chap. 3.

Chap. 3. in the *whole inhabited World*). To inſtance in one particular Prophecy: *Daniel* in expreſs terms tells us, that *from the going forth of the commandment to reſtore and build* Jeruſalem *unto* Meſſiah *the Prince ſhould be ſeven weeks, and threeſcore and two weeks ſhould the ſtreet be built again, and the Wall even in troublous times.* And *after threeſcore and two weeks ſhould the* Meſſiah *be cut off but not for himſelf, and the people, of a Prince to come, ſhould deſtroy the City and the ſanctuary, and after the end of the War deſolations were determined.* What is more plain than that the time of the reſtauration of the *Jews*, of the Birth of the *Meſſiah*, of his Death (and perhaps its

its deſign) of the deſtruc- Chap. 3.
on of *Jeruſalem* and deſola-
tion of the Country is fore-
told? If any one ſay, this is
in *obſcure* and *Ænigmatical*
terms, I anſwer it is in ſuch,
as all *Prophecies* of like na-
ture *uſe* to be writ: and that
there is the ſame *reaſon* for
the *myſteriouſneſs* of prophe-
tical *language*, as God had
for not making man *preſcient*.
I do not here conceive need-
ful to anſwer that old calum-
ny of *Porphyry* that the pro-
phecy of *Daniel* was writ af-
ter thoſe things were done.
For we will ſuppoſe it muſt
be *writ* either by a *plagiary*
Jew or *Chriſtian*: *Jew would*
not write what muſt be ſo
much againſt himſelf, as to
make him and his Country-
men

Chap. 3. men the murtherers of the *Meſſiah*: and had *Chriſtian* writ it, it would *never* have been *received* by the *Jews*, as we know it both now long hath been and is. I will only add one thing more before I ſum up the evidence from this part of the Hiſtory of Chriſtianity: And that is; that *Moſes* his *law*, moſt plainly, and by frequently repeated means, foretells, that the way for the *expiation* of ſins muſt be by a *bloudy ſacrifice*, and the Prophets yet more expreſly, that it ſhould be the *Meſſiah* who *ſhould make his Soul an offering for ſin*; which thing is the *principal Dogma* of Chriſtianity, that *by the Death of Chriſt all who believe obtain remiſſions of ſins.*

In

In *ſum* then: we ſee, many hundred of years, *before* the *planting* of Chriſtian Religion by Chriſt and his Apoſtles, was it *repreſented* in *types* and figures, *foretold* as to ſome of the principal points of it in expreſs words, *Chriſt* himſelf *deſcribed*, the *time*, *place*, and *manner* of his *Birth* ſpecified, the term of his *life*, the *manner* and *deſign* of his *death* determined, and laſtly the *conſequents* no leſs *plainly ſet down:* All which, as they could never have been done without divine *inſpiration or revelation*, ſo could they have no other deſign, but to *prepare* the *world* for the *belief* of what in time was to be further revealed as the truth and will of God. For that God Chap. 3.

Chap. 3. God should *predict* things for *truth*, and by *real effects*, according to the *time* foretold, *verify* those predictions, to the end a Religion *not framed* by him might be believed as delivered from him, is *not consistent* with his *justice and veracity.*

Sect. 4. We proceed to the *History* of Christian Religion in and *under its plantation* by Christ himself and his first emissaries or Apostles. And here we say, there are so many things recorded touching him and them, whose transmission to posterity under those eminent notorieties, by which they have ever descended, placeth them beyond all shadow of uncertainty, as will abundantly suffice to evince the

the Divine Original of Chriſtian Religion. Chap. 3.

Firſt, It cannot be denied by any perſon, except ſuch who reſolve to believe nothing but what they ſee (a temper ſo unreaſonable as would ſoon deſtroy humane Society) that ſuch a perſon as *Jeſus Chriſt* did *live*, and that he pretended himſelf to be *ſent* from Heaven, to *inſtruct* men what was the *will of Heaven*, and, in purſuance hereof, partly vindicated a miſtaken doctrine then in the World that of the *Jewiſh morality*, and partly *taught* and promulged a new one of his own, which is the *Chriſtian doctrine*. If any perſon ſhould be ſo extravagant as to deny any thing hereof, he will pre-

Debentur hæc plurimum autori Anonymo, in libro de Autorit. S. Scripturæ, ca. 7.

Chap. 3. preſently be convinced by *temples* and oratories ſoon *erected* to his *worſhip* and dedicated to his *name*, by vaſt *multitudes* of men, which even in heathen ſtory he reads preſently to have *embraced* his doctrine, and died in the moſt cruel ſort for its witneſs: beſides many Authours atteſt as much as we have yet ſaid of him.

It cannot, *ſecondly*, be denied that the *Country-men* of this *Jeſus*, men moſt ſtubbornly tenacious of their Cuſtoms, and *zealous of the traditions of their Fathers*, enraged againſt him for his pretending power to alter their Cuſtoms, and introduce a new Religion, *accuſed* him of *ſedition* and *blaſphemy*, and never

ver deſiſted perſecuting and impugning him, till for theſe imputed crimes they had *procured* his *crucifixion.* The primitive Chriſtians ſo much *glorying in* and reverencing the *Croſs*, the *Banners*, *Statues*, and other repreſentations thereof, on a ſudden ſo frequent in the Chriſtian World, beſides the teſtimonies of *Heathen Books*, and of ſome eminent *Authours* of their very *own Nation*, ſpeak as much. Nay their *poſterity*, ſtill in being, *acknowledge* their Foreſathers to have contrived and effected this matter, and their *City* and Temple ſoon after *deſtroyed*, their Nation diſperſed, inſomuch that now the being of the far greater part of it, is not

Chap. 3. not by themselves known. And themselves, as their progenitours ever since, *wander* and *sojorn* in the Countryes of Aliens, despised, hated, scarce tolerated to live. All which *calamities*, though they are willing to refer to other feigned and imaginary causes, it is certain their old, and (as they confess, and we have seen) undoubted *records* did *foretell* should befall them for their *rejecting* and putting to death of the *Messiah*. All these evidences are plain matter of fact, and so render that, for which they are alledged, undeniable.

Thirdly, It is no less certain that not only Christ himself, but other persons, whom in

in his life time he inſtructed as *Diſciples*, and after his death commiſſioned as *Apoſtles*, taught and *promulged* the *doctrine* called Chriſtian, and in the end moſt of them *died* for the *teſtimony* thereof: both he and they having before in their life time wrought many ſtrange things, deſervedly accounted *miracles*, and *exertions* of *a divine power* to atteſt a *divine truth*. Beſides that we have the *names* of all the Apoſtles, frequent in our ſacred *records* (which no one in this point will ſuſpect of falſity) we find the names of ſome of them even in *Heathen* Monuments: the *Sepulchres* of ſome of them are to be ſeen at this day; at leaſt, every where throughout the Chriſtian

Chap. 3. Christian World, goodly *fabricks* and *Temples* dedicated to their memory. Then as to their and their Lords miracles, some of them are recorded by *Heathen* Writers, others by *Jewish* (both profest *enemies* to Christianity) and they are generally confest in the writings of the most early adversaries of Christianity; who (by the way) had best means by examining particular *circumstances* (as of *places*, where they were done, *&c.*) to find out their truth, or convict their falsity. Those adversaries going about to assign other causes of them (as it is a kind of confession of the matter of fact, so) if lookt into, ingenders stronger belief

lief that they were wrought by divine power. Who can think all done by the power of *Magick*, which the Religion by theſe miracles aſſerted deſtroyed? And what more ridiculous, than that the Cabaliſtical *interpretation* of a *name* ſhould prove a charm able to effect miracles in ſo great *number* and variety? Theſe things then being thus certain, to proceed we ſay, Chap. 3.

Fourthly, None will deny that the *Apoſtles* of Chriſt *preached* unto the World that their *Lord*, after his ignominious and moſt direful death, *roſe again*, and converſed with them ſeveral times. Our records expreſly tell us that they did thus preach, and make

Chap. 3. make the being a *witneſs of the reſurrection* an eſſential part of being an *Apoſtle*: nor is there any reaſon why we ſhould doubt, but they did aſſert, what we are there told they did. Now it cannot be thought, they ſhould have perſiſted even to death publiſhing and witneſſing thus much, except it had been really true, that they had ſeen and converſed with him according as they affirmed. The very *talking* of a *reſurrection* (as we read) made them *ridiculous* even in the judgment of *Philoſophers*. It incenſed againſt them both *Jew* and *Heathen*, who for this reaſon, amongſt others, impriſoned, buffeted, ſcourged, and by all means *tormented* and

and *perſecuted* them to *death*. Chap. 3.
This their experience told them to be the great reception which their witneſs in moſt places would find. All the profit, pleaſure, reputation then, which they could forecaſt to themſelves was a *complication of troubles*, torments, and death, being laught at by wiſe and fooliſh; in a word the want of all things but miſeries. And who would go about with a *deviſed ly* on ſuch terms?

The very ſtory it ſelf ſuffers us not to believe them *abuſed*: that they ſhould a conſiderable time behold him, diſcourſe with him, eat and drink with him, handle his body, and this ſeveral times done, and by ſeveral perſons,

Chap. 3. persons, by the eleven Disciples altogether, by above five hundred at once, is not consistent with the nature of a delusory Phantome.

That they should be *besides themselves* is as incredible: all their other actions speak them not only *discreet* but *virtuous*. And do *mad* men go about *working miracles*, and succeed in the *perswadeing* the practice of their own madness to the *wisest* and greatest of their Spectatours and hearers? It remains then that they testified what they knew to be true, that they had *seen* and *spoke* with their *risen Lord*, and consequently that *Christ* did indeed *rise from the dead* as he had promised; than which there can not

not be a greater teſtimony from any matter of fact of the truth of that Religion he planted. For that Chriſt ſhould *preach a new Religion* that he ſhould *affirm* it was *from Heaven*, that he ſhould *work miracles* to prove it ſo, that he ſhould *witneſs it to death* and by death, yet foretelling to the World *death* ſhould *not* be able to *hold* him, that he ſhould accordingly at the time foretold *ariſe again*, and ſhew himſelf, that he ſhould *take witneſs* hereof ſo publickly, that he ſhould ſend *others* to *preach* what he had done, and *confirm* all by *their miracles*, as he ſaid *greater than himſelf had wrought*, all which things deſcend to us by ſuch notorious

Chap. 3.

Chap. 3. rious evidence that we cannot with any reaſon diſbelieve any one point of them, that I ſay all theſe ſhould be and yet *all a cheat*, no one can think who thinks not *God* and *providence* ſuch alſo, which thought cannot be ſuppoſed incident the blackeſt Devil.

Now then it only remains to conſider the Hiſtory of Chriſtian Religion, its *ſtate* and *progreſs ſince* the departure of theſe great founders and witneſſes of it: And here we ſhall take notice only of *two* conſiderables, both of them of undeniable truth.

Firſt, That it is reported and believed throughout all the Chriſtian World, that the

the above mentioned *Diſci-* Chap. 3.
ples of our Saviour did not only by *word* of mouth *preach* and witneſs the *Chriſtian Doctrine*, but ſome of them *conſign* it *in Books*, which Books are conſtantly reported to have been received as the genuine works of their reputed Authors, in the firſt and next Ages to them (who had the beſt opportunities of examining them) and in all Ages ſince ſucceeding. And we find by thoſe numerous Doctours, who have written of thoſe *Books*, that they have been in all Ages moſt *religiouſly kept*, and are the *ſame* for *ſubſtance* now as ever: and, finally, that all in all Ages, who profeſſed to believe

Chap. 5. Chriſtianity (except ſome vitious lewd perſons, who would be denominated from that name, but caſt off the thing) have appealed to theſe *Books* as the *records of their Faith*, and ſo ſtill doth the preſent Chriſtian Age. If this Religion then ever were true, we cannot, conſidering the premiſes, but believe it is *ſtill true*: for the *preſent Chriſtianity* is *conſonant* to the records of the *old*, and thoſe *records* ſtill the *ſame* for *ſubſtance* as ever.

Laſtly, Let us conſider how *innumerable* the *Proſelytes* of Chriſtiany, for this ſixteen hundred and odd years, have been, and how vaſtly numerous they ſtill are. It is undeniable that Chriſtian

Chriſtian Religion hath travelled through moſt or all the known and habited World. *Every Country* ſheweth *Monuments* of it: Yea there hath been a *new Religion*, partly made out of it, which now is received in a very conſiderable part of the World, I mean *Mahumetaniſm*. In all theſe Countries it hath been received by men of all *Ages*, *Sexes*, and *conditions*, poor and rich, mighty and mean, learned and unlearned. It hath made *virtuous* of the moſt *vitious* perſons, *magnanimous* (even to the contempt of death and rejoicing in it and all its pomps and precedaneous torments) of the *weakeſt minds* ſuch as thoſe of Women and Chil- Chap. 3.

Chap. 3. Children. And yet in the mean time nothing so unlikely to have taken as this.

As to the *substance* of its more *peculiar precepts* they are such as *thwart* all carnal and *secular interests.* They enjoin under the pain of eternal torment and misery the *renouncing all* that can be *dear* to man, Father, Mother, Wife, Children, Brothers, Country, Estate, Honour, Pleasure, Health, in a word *life* it self, in case any or all of them come in competition with *Faith* or *Virtue.* That is, if I must deny Christ, or commit any other sin, or else not live, or not enjoy any thing I count pretious, I am enjoined by the Christian law as I would not be damned

ed to quit whatſoever it is I can looſe rather than mine integrity. Chap. 3.

Then as to the *perſons* who were *ſent* about with this *ungrateful errand*, our records tell us they were at firſt a parcel of *ſtupid, puſillanimous, unlettered, mechanick*, and *contemptible* men: yea, after they had been *ennobled* by their errand, and received all the advance and improvement of their minds which inſpiration gave them, in thoſe very *Books*, which ſome of them have writ (as we believe, by *inſpiration*) they have left footſteps and evidences of their *unskillfullneſs* in *humane literature*.

Finally, the *oppoſition* which

Chap. 3. this unlikely Doctrine, propagated by assertours so unlikely to succeed, did at first and during the time of its more considerable *propagation* receive, was *such* as makes it clearly a *miracle* that both *Doctrine* and *Doctors* were not long ago *extinct*, and darkness and oblivion have dwelt so much as upon the very names of both; Jew and Heathan, Greek and Barbarian, every where making it their business to suppress them as early as might be, and before they grew too publick. Notwithstanding all which (maugre all force and craft) this Doctrine run over the World, as our Lord foretold it should like *lightening:* without any violence saving

ſaving what it ſuffered, it ſucceeded every where: The *extinguiſhing* its *witneſſes diſſeminated* and *confirm'd* it, inſomuch that it fill'd City and Country, Camp, and Court, and it ſoon became in a manner as impoſſible to pitch a mans abode out of the *World* as out of the *Church*. All which being duly weighed, no rational and conſiderative perſon can impute this ſucceſs to any thing but a *divine power defending* and perſwading what it *had revealed*. I do profeſs, this very one thing ſeems to me ſufficient to convince any unbiaſſed perſon that Chriſtianity could have no other Authour but the ſupreme God. And that ancient famous *Italian* Chap. 3.

Chap. 5. Poet had great reason to sing, as he doth, when bringing in St. *Peter* Catechizing him touching the reason of his belief of those miracles, by which he had been told Christian Religion was asserted, he most acutely answers,

Se il mondo si rivuolse al Christianesmo;
Diss'io, senza miracoli, questo uno
E' tal, chegli alteri non sonoil centesmo
Che tu entrasti pouero & digiuno
In campo, a seminar la buona pianta
Che fu gia vite, & hora è fatta pruno.

Which, if we will transpose the Stanza's (as will be more consonant to the order of our last argument) we may not unfitly thus render.

Thou [now blest saint then fisher] poor, forlorn,
Into the World as a large field didst go,
An Heavenly plant to sow;
A plant, of old a Vine, now turnd a Thorn.

And

And had the World prov'd convert and submiss Chap. 3.
Without miraculous proof to what was taught;
All miracles are wrought
Would not have been the hundredth part of this.

In sum then, if no person considering the *progress* and *state* of Christianity since the departure of Christ the great founder thereof, can see how 'tis *possible*, it should have *taken root* so deeply and so wide *spread* its *branches*, as we are by so much of the story of it, as is undoubted, convinc't it has, except a *divine power* had as well *supported* and *nourished* as at first *planted* it, and it be together granted (as is supposed to be) *inconsistent* with the *goodness* or divinity of that giver to *uphold foster* and propagate the *greatest abuse* of mankind (as Christianity is except it be

Chap. 3. be true) that ever was, we muſt then conclude *Chriſtian Religion is from God*, that is, is the true Religion.

Sect. 6. To conclude then the whole: Upon the *view* of the *Hiſtory* of Chriſtian Religion *before*, *under*, and *ſince Chriſt*, it is plain, that within each of theſe three periods there is ſo much of it certain and beyond all ſcruple and queſtion (to men who will believe any thing beſides their own eyes) as enforceth us to conclude *Jeſus Chriſt* was *ſent* from *Heaven*, and did *deliver* unto the World the *true Religion*, that is ſuch a *worſhip* of the *true God* as that God (bleſſed for ever) approveth of, and will accept.

A

A thing of this nature, I mean matter of fact at ſo great a diſtance (as it is that *Chriſtian doctrine* was *revealed* from *Heaven*) can be proved by no other means but either by viſible *Monuments* of it, or by the *teſtimony* of others, to whom it was firſt imparted with a ſatisfactory or ſufficient evidence of its being divine, handed and delivered down to us. This evidence to *them* muſt be, either that it was *delivered* by *one* who they were ſure *came* from *Heaven*, or was confirmed by *miracles*, wrought by *Heaven* to atteſt its own doctrine. To which we may add as an eternal κριτήριον (or diſtinctive mark) of any doctrine ſo pretending, the *conſonancy*

sonancy of such *doctrine* to the supreme *principles* of *reason*, *sanctity* and *Justice*. Each of these evidences have we seen of the truth of Christian Religion. There are still extant in the World *Monuments* of the truth of several points of the History, Sepulchres, Temples, *&c.* which prove there were such persons or Doctors as we pretend. Then the *testimony* is not of one or a few, but of many *hundreds* in the *primitive* Age, of *Nations* and *Ages* and in a manner of the whole *World since*, by a constant and invariant tradition. The *first witnesses* had evidences more then can be uttered, that the *Authour* of the *Christian doctrine* came from *Heaven*:

Heaven: and they ſaw him *return* to Heaven, and enter into that *glory*, which he promiſed them, and *take poſſeſſion* of that *power* which he told them he was to receive (things which befel not the founder of any other Religion, no not *Moſes* himſelf, who only was buried no one knew where). They *ſaw* great and various *miracles* wrought by him. They *wrought ſuch* themſelves as was promiſed to them they ſhould; and all *this confeſt* even in the primitive Age by the very Enemies of this Religion. The *ſucceſs* of this Religion in the World was the *greateſt miracle* of all. Then as to thoſe points which Chap. 3.

which the precepts of this Religion impoſe, they are either duties *natural* or *poſitive*. The natural, by being ſo, are moſt conſonant to reaſon; and though the precepts which enjoin them are rules of *higher ſanctity* and juſtice, than meer reaſon would or *could* have given, yet *being given* they are ſuch as it muſt *needs approve*. And as to all *poſitive offices*, their *reaſonableneſs* and *conduciveneſs to virtue*, we have ſeen particularly. There hath therefore as *great evidence* been given of the *truth* of *Chriſtian Religion* as any matter of this nature can, at ſuch diſtance from its firſt entrance into the World, receive,

ceive, and far greater than Chap. 3.
of any other past matter of
fact whatsoever which we
believe. Wherefore, if we
will be *just* to our *reason*,
we must conclude it *true*. And
if it be *true* (as above made
out) Holy *Scripture* is *true*
also. And if that be true,
then we are obliged as much,
as by divine Authority we
can be, to *Prayer*, *Sacraments*,
Hearing, *reading or medita-*
ting holy *Scripture*, the par-
ticular *offices of Christian po-*
sitive worship. And then that
opinion which pretendeth it
sufficient men *live honestly*,
nor need they *concern* or
trouble *themselves* about *go-*
ing to prayers, frequenting
Sacraments and *Sermons*
and

ap. 3. and ſuch *devotions* is not as it would be thought a more *free* and *generous ſtrain* of *Chriſtianity*, but a plain *principle* of *impiety*, directly *injurious* to *God*, in breeding men to the neglect of paying him what is his due, that is, what he requires; and *ſubverſive* of Chriſtian Religion, the *poſitive* precepts of which (of no leſs divine Authority then the natural) it flatly contrariates, and lays a Foundation for the neglect or not performance of *natural duties*, while it deſtroys or lifts out thoſe means and helps which divine wiſdom preſcribed to further and ſecure ſuch performance, I mean *poſitive offices*

offices of *worſhip* the *great* *mean to virtue.* And ſo we have proved what we undertook, the Neceſſity and Reaſonableneſs of a Poſitive Worſhip, and particularly of the Chriſtian.

The End.

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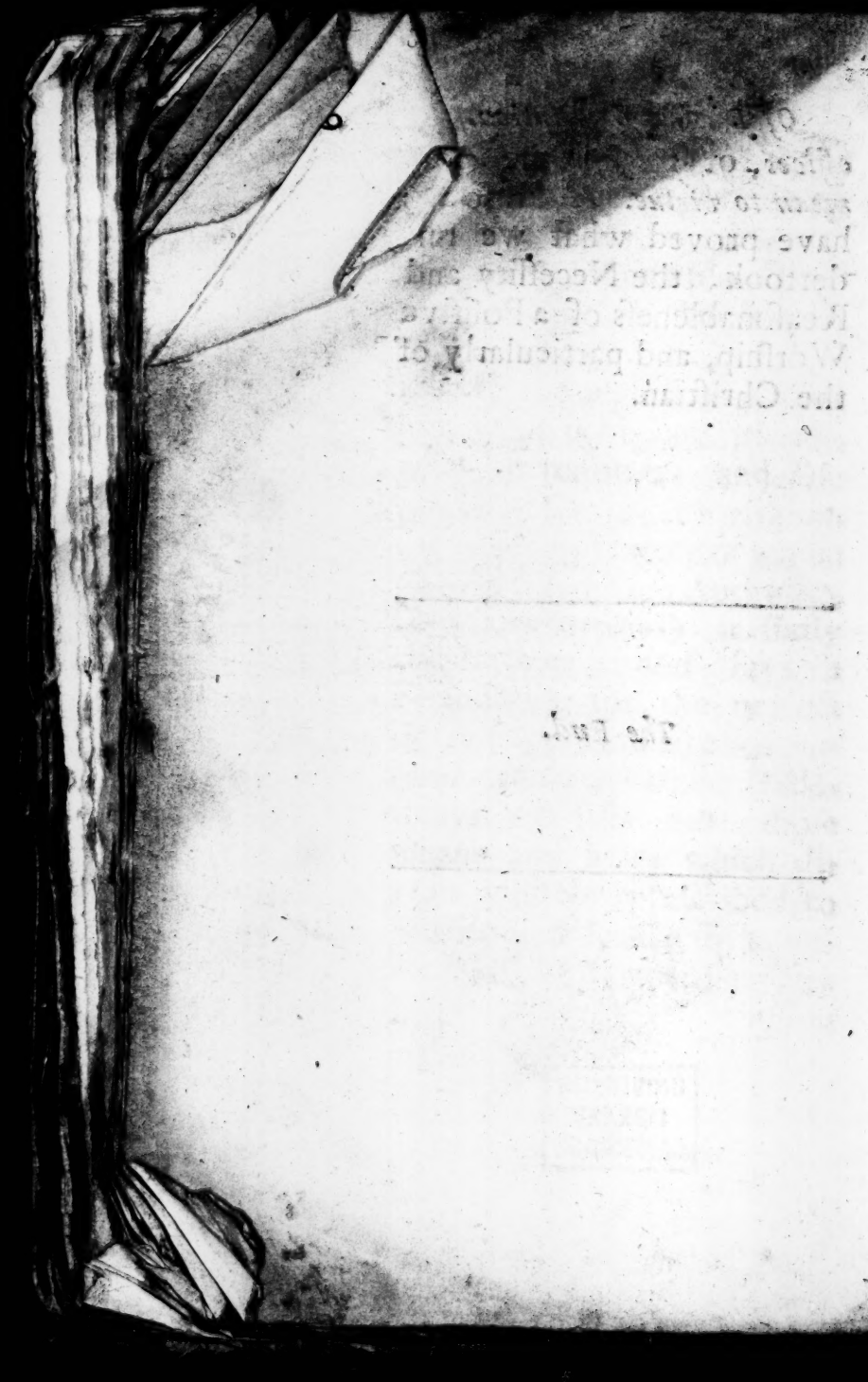

ERRA[illegible]

NOte the diſcourſes are tranſpoſed, and the ſecond was intended firſt. Therefore *p.* 27. *l.* 12. *read* diſcourſe following, *p.* 29. *l.* 7. *read* primitive, *p.* 33. *l.* 12. *r.* two, *p.* 51. *l.* laſt *r.* created, *p.* 53. 19. *r.* thee, *p.* 65. *l.* 4. *r.* maddeſt, *p.* 77. *l.* 17. *r.* run on one, *p.* 105. *l.* 14. *r.* game, *p.* 112. *l.* 2. *r.* in other, *p.* 118. *l.* 12. *r.* plaineſt, *p.* 121. *l.* 3. *r.* mean, *p.* 141. *l.* 9. *r.* of emploiment, *p.* 144. *l.* 12. *r.* affects, *p.* 148. *l.* 4. *r.* act, *p.* 163. *l.* 7. *r.* vein, *p.* 167. *l.* 9. *r.* perſiſt, *p.* 172. *l.* 12. *r.* in ſix, *p.* 212. *ult. r.* pretendedly.